I *Have perused this ensuing* Dialogue, *and find it tending to Peace and Holi-neſſe; the Author endeavouring to reconcile and heale thoſe unhappy differences which have lately broken out afreſh amongſt us, about the Points therein handled, and cleared. For which cauſe I allow it to be printed, and recommend it to the Reader, as a Diſcourſe ſtored with many neceſſary & ſeaſonable truths confirmed by Scripture, and avowed by many approved Writers: All compoſed in a familiar, plaine, moderate ſtile, without bitterneſſe againſt, or uncomely reflections upon others; which* Flies *have lately corrupted many boxes of (otherwiſe) precious Oyntment.*

May 10. 1645.

Joſeph Caryl

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May 10. 1645.

Joſeph Caryl

143

THE MARROW OF MODERN DIVINITY:

Touching both the Covenant of Works, and the Covenant of Grace: with their use and end, both in the time of the Old Testament, and in the time of the New.

Wherein every one may clearly see how far forth he bringeth the LAW into the case of Justification, and so deserveth the name of LEGALIST; And how far forth he rejecteth the LAW in the case of Sanctification, and so deserveth the name of ANTINOMIST.

With the middle path betwixt them both, which by JESUS CHRIST leadeth to eternall life.

In a Dialogue betwixt

EVANGELISTA, a Minister of the Gospel.
NOMISTA, a Legalist.
ANTINOMISTA, an Antinomian.
And NEOPHYTUS, a young Christian.

By *E. F.*

GAL. 5. 1. *Stand fast therefore in the liberty wherewith Christ hath made us free.*

Vers. 13. *Only use not your liberty for an occasion of the flesh, but by love serve one another.*

Chap. 6. v. 16. *And as many as walk according to this rule, Peace be upon them, & mercy, & upon the Israel of God.*

London, Printed by R. W. for G. Calvert, at the Black-spread-Eagle neer Pauls. 1645.

June 2

MVSEVM
BRITAN
NICVM

TO

THE RIGHT

VORSHIPFULL, AND

his moſt highly honoured

Friend, *John Downes* Eſquire,

one of the Members of the

Honourable Houſe of Com-

mons in Parliament:

. F. *Wiſheth the true knowledge*

of Jeſus Chriſt and him Crucified.

MOST HONOURED SIR:

WHen I had according to the meaſure of grace given unto me, finiſhed his enſuing Dialogue, accord-

ing to order, I delivered it int
the hands of a Reverend an
pious Miniſter, appointed b
Authoritie to peruſe ſuc
things before they paſſe t
the Preſſe; who after pe
uſall thereof was pleaſed, fo
the hopes hee had, it migh
bee a meanes of ſome goo
to ſuch as ſtood in need there
of, not onely to allow it to b
printed, but alſo to recom
mend it to the Reader; whos
approbation, though it migh
bee ſufficient both to me
and all that knbw him, t
countenance the Worke; yo
nevertheleſſe, in regard tha
you (moſt Honoured Sir
were

were likewise pleased, when I had almost finished it, and acquainted you with the Contents of it, to approve it, and encourage me to expedite it to the Presse: As also in regard you have been pleased ever since you first knew me, to manifest so much reall love, and readinesse to pleasure me, in whatsoever I might have occasion to make use of your favour towards me: I have presumed to Dedicate it unto your honoured name, most humbly beseeching you to pardon my boldnesse herein, and vouchsafe to take it into your patronage and protecti-

on, wherein you will exceed
ingly adde to all your forme
favours, and may extraord
narily oblige in an everla
ing bond of gratitude,

BRITISH MUSEUM

Your Worships to be
commanded

E.

To All such humble-hearted Readers, as see any need to learn, either to know themselves, or God in Christ.

Deare Brethren:

Consider I pray you, that although you, and I, and all mankind were in Adam *created holy and happy, yet were we by his fall plunged into the horrible gulfe of sin and misery; and though there be no way for us to come out thence, but only by faith in the blood*

blood of Christ, yet there is nothing that
are more averse unto than this; neither in
is there any thing wherein Satan labours
hinder us more in, than in this:
We finde not only our naturall proneſſe
lyn ſelfe in that miſerable gulfe, but alſo
naturall proneneſſe to go a wrong way
We begin to ſeek out of it: It is not our
demand, What ſhall I do to inherit
Luk. 10. 25. life? *nay, is it not our naturall*
plod on in that naturall
Gen. 3. 24. the East-ſide of Edens gate, *in hope to get*
at the ſame place we were driven out, unti
we ſee the flaming ſword turning every
to keep us out?

Is it not ordinary when a man is convinc
of his ſinne (either by means of Gods Wo
or Rod) to cry out after this manner, O I
a ſinfull man, for I have lived a wicked life
and therefore ſurely God is angry with m
and will damne me in hell: O what ſhall
do to ſave my ſoule? *and is there not ſome*
ſerable comforter at hand, ready to ſay
do not deſpaire man, but repent of your ſi
and aſk God forgiveneſſe, and doubt not
he will be merciſull, for hee hath promiſe
At what time ſoever a ſinner repenteth,
will forgive him; *And doth he not thereupo*
comfort himſelfe, and ſay, O that God woul
remove

emove this crosse; or, O that God would re-
tore mee to health, and let me live a little
onger, then surely I would become a new
man, O you should see a great change in me,
would never go on in such a sinfull course
s I have formerly done. *And if God let him*
ave his wish, and be in any measure performe
is promise, O then, he thinkes himselfe a hap-
ie man, though he be altogether ignorant of
the way of faith in Christ at the least, though
e tread not one step in that path.

Where is the man, or the woman that is truly
come to Christ, that hath not to their griefe
had some experience in themselves of such a
disposition as this? If there be any that have
reformed their lives, and are become profes-
sours of Religion, and have not found this,
more or lesse in themselves, I wish they be not
so still. Nay, where is the man or the woman
that is truly in Christ, that findeth not a na-
turall aptnesse to withdraw their hearts from
him, and put some confidence in their own
works and doings? If there be any that say
they doe not, I wish they be in Christ: Let me
confesse ingeniously, I Was a Professour at
least a dozen yeares, before I knew any other
way to heaven, than to doe my best to fulfill
the Law, and be sorry for what I could not
doe, and God would accept the will for the deed;

nay

nay I thought my ſelfe a Chriſtian inde
when I came to know, that what I could
do, Chriſt would do for me, and if I did my b
God would accept of Chriſt for the fulfill
of the reſt. And though the Lord hath been gr
cioufly pleaſed to reveale unto me the way
Faith, and ſalvation by Chriſt alone, yet a
I cannot keep ſo cloſe to him as I ſhould, a
would, but am ſtill apt to regard both my g
and bad Works in the caſe of juſtification, a
ſo to turne aſide from Chriſt to Moſes, fr
the covenant of Grace, to the covenant
Works, and ſo to hinder my ſelfe from attai
ing both to that meaſure of comfort, and me
ſure of holineſſe which otherwiſe I mig
have. The Lord be mercifull to me, and i
creaſe my faith.

And are there not others (though I ho
but few) who being enlightned to ſee the
miſery by reaſon of the guilt of ſinne, thou
not by reaſon of the filth of ſinne, and heari
of juſtification freely by Grace, through t
Rom. 3. 24 Redemption which is in Jeſus Chriſt, conte
themſelves with a Goſpel knowledge, in a no
onary way, (I mean) in running out to fet
in notions of Chriſt, and yet are not fetcht
by the power of Chriſt, profeſſing Chriſt, wit
out being poſſeſſed of Chriſt. Theſe are th
who glory and rejoyce in the doctrine of Fr

Grac

race, out of a conceit that they are thereby
ed from the guilt of sinne, though still they
taine the filth of sinne; for Sathan can be
ry well contented they should retaine a con-
it, yea a strong perswasion that they are
hrists, and that Christ is theirs, so long as
ey goe on in pride, malice, covetousnesse,
unkennesse, uncleannesse, or any such like
nes: for he right well knowes, that so long
these corruptions (all, or any of them) doe
dge and reigne in the heart as Lord and
ing, Christ is not there; and if Christ be
t there, Free grace is not there: So that
eir rejoycing in Christ, and glorying in the
ctrine of Free grace, offends him nothing at
, so long as they are only in the head, and
t in the heart; and therefore he will not di-
rbe nor interpose such peace and joy.

But O that all such would consider, that
hen the grace of God, which bringeth salva- Tit. 2. 11,
on, doth truly appeare to the heart of any 12.
an, it teacheth him to denie ungodlinesse and
orldly lusts, and to live soberly, righteously 2 Cor. 5.
d godly in this present world, and if any man 17.
in Christ he is a new creature.

Now therefore brethren, I having, both by
ine own experience, and by the confession, and
servation of others, found out our aptnesse
tread in one of these erronious pathes, and

having

having alſo taken notice that about ſome
or 20. yeares agoe, and now within theſe th
or foure yeares laſt paſt, there hath been
contentions on both ſides about theſe poin
(though I feare me to little purpoſe)
whilſt the ſtrict Profeſſor according to the L
hath ſtriven to reduce the looſe Profeſſors
cording to the Goſpel, into the right path;
is to be feared he hath entangled both himſe
and others the more in the yoke of bondag
Gal. 5. 1. And whilſt the looſe Profeſſor according
the Goſpel, hath ſtriven to reduce the ſtr
Profeſſers according to the Law, into the rig
path, by promiſing them liberty from the La
They themſelves have been the ſervants
2 Pet. 2. 19. Corruption, and given occaſion to others a
ſo to be.

For this cauſe I ſay, I (though I be n
thing) have by the grace of God endeavoure
to walk in this enſuing Dialogue, as a midd
man betwixt them both, and to ſhew unto ea
of them his erroneous path, with the midd
path by faith in Chriſt, as a meanes to bri
them both into it, and ſo to reconcile them t
gether. And O that the Lord would be pleaſ
ſo to bleſſe the reading of it to them whom
doth concerne, that it might be ſo!

I have gathered much of it out of godly a
approved Authours, and yet have there
wronge

enged no man, for I have given each man
own againe in the margent; some part of it
ave gathered out of Manuscripts which
ad by me; and of the rest I hope I may say,
Jacob did of his Venison, The Lord hath Gen. 27.
ought it unto me. Thus have I endeavon- 20.
d to imitate the laborious Bee, who out of
vers flowers gathers honey and waxe, and
reof makes one tombe; which though it be Burt. mel.
e curiously composed according to art, yet p. 8.
ope it will not be distastefull to any, whose
lates can relish the sweetnesse of Christ, who
eed is the subject matter of it. And so
ying the Lord to make it profitable both
you and me, I commend you to God, and to Act. 20. 32
word of his grace, which is able to build
up, and to give you an inheritance amongst
them that are sanctified.

This 20. of May, 1645.

Yours, in the Lord

Jesus Christ,

E. F.

BRITISH MUSEUM

THE MARROW OF MODERNE DIVINITY.

NOMIST.

SIR, my Neighbour *Nea-phytus* and I having lately had some Conference with this our friend and acquaintance, *Antinomista*, about some points of Religion, wherein he differing from us both; at last said he would be content to be judged by you our Minister, therefore have we made bold to come unto

you all three of us, to pray you to hear
and to judge of our differences.

Evan. You be all of you very welc
to me, and if you please to let me heare
your differences are, I will tell you w
thinke.

Nom. The truth is, Sir, he and I do di
in many things, but more especially about
Law, for I say that the Law ought to
Rule of life to a beleever, and hee sai
ought not.

Evan. And what say you Neighbour A
phytus, wherein do you and he differ?

Neoph. Surely, Sir, our greatest differe
is this, he would perswade me to beleeve
Christ, though I see no warrant I have s
do, and bids me rejoyce in the Lord, and
merrily, though I feele never so many cor
tions in my heart, yea, though I be neve
sinfull in my life, the which I cannot do,
nor I think ought not to do, but rather to
row and mourne for the same.

Antin. The truth is, Sir, my friend
nistes and I, have had many hot conten
about that point of the Law, and there
that is the greatest matter men come
you about.

Evan. I remember the Apostle *Paul*
Titus 3. 9. doth *Titus* to avoid *contentions* and *strif*
ab

bout the Law, because they are unprofitable
nd vain, and so I feare me yours have been.

Nom. Sir, for my part I hold it very meet,
hat every true Christian should be zealous
ot the holy Law of God, especially now,
when a company of these *Antinomians* do set
hemselves against it, and do what they can
uite to abolish it, and utterly to root it out
f the Church; surely, Sir, I think it not meet
hey should live in a Christian Common-
wealth.

Evan. I pray you Neighbour *Nomista* be
ot so hot, neither let us have such unchristian
ke speeches amongst us, but let us reason to-
ether in *love* & with the *spirit of meeknesse*, 1 Cor. 4. 21
Christians ought to do; I confesse with the
postle, That it is good to be *zealously affe-* Gal. 4. 18
ted alwayes in a good thing: But yet as the
me Apostle said of the Jewes, so I feare I
ay say of some Christians, that they are *zea-* Act. 21. 20
us of the Law; yea, some would be Doctors
f the Law, and yet neither understand what 1 Tim.
ey say, nor whereof they affirme.

Nom. Sir, I make no doubt but that I both
now what I say, and wherof I affirme, when
ay and affirme that the holy Law of God
ght to be a rule of life to a beleever, for I
re pawne my soule upon it.

Evan. But what law do you mean?

Nom. Why, Sir, what law do you t
I mean, is there any more lawes than one

Evan. Yea, indeed there is mention
Rom.3.27. in the New Testament of a three-fold Law
Gal.6.2. wit, the law of Works, the law of Faith,
the Law of Christ; and therefore, I pray
tell me, when you say the Law ought to
rule of life to a beleever, which of these t
Lawes you mean,

Nom. Sir, I know not what you un
stand by this three-fold law, but this I kn
that the Law of the ten Commandeme
commonly called the Morall Law, ought
be a rule of life to a beleever.

Evan. But the Law of the ten Comm
dements, or Morall Law, may be confide
either as it is the law of Works, or as it
Law of Christ; therefore I pray you tell
whether you conceive it ought to be a rul
life to a beleever, as it is the law of work
as it is the Law of Christ.

Nom. The truth is, Sir, I do not un
stand this distinction, but this I underst
that God requires that Christians sh
frame and lead their lives according to
rule of the ten Commandements, the w
if they do, then may they expect the ble
of God both upon their soules and bo
and if they do not, then can they expect

thing else but his curse upon them both.

Evan. And what say you friend *Antinomista*, when you say that the Law ought not to be a rule of life to a beleever; whether do you mean, as it is the law of Works, or as it is the Law of Christ?

Antin. Surely, Sir, I conceive that the ten Commandements are no way to be a rule of life to a beleever, for Christ hath delivered him from them.

Evan. Why now let me tell you, you are both of you in an errour, for if you Neighbour *Nomista* had said that the Law of the ten Commandements, as it is the Law of Christ, ought to be a rule of life to a beleever, then had you said most truly; and if you friend *Antinomista* had said that the ten Commandements, as they are the law of Works, ought not to be a rule of life to a beleever, then had you also said most truly, but both of you having affirmed the contrary, have erred from the truth; and now having felt all your pulses, I do perceive that you be all three of you distempered in your judgements, and the cause of your distemper, neighbour *Nomista*, I take to be the want of the true knowledge of the Law of Works: And the cause of your distemper, neighbour *Neoph.* I conceive is the want of the true knowledge of the law of

Faith: And the cauſe of your diſtemper, ſaith *Antinomiſta*, I conclude is the want of the true knowledge of the Law of Chriſt.

Nom. Sir, if it be ſo, then you being a ſpirituall Phyſitian, and we by the providence of God, being come hither, you may do well to be a means to cure us, in helping us to the true knowledge of this three-fold Law, and firſt, I pray you to begin with me, and tell me what is meant by the law of Works.

Evan. The law of Works is as much to ſay as the covenant of Works, for it is manifeſt (ſaith *Muſculus*) that the word which ſignifieth Covenant or Bargain, is put for law, the which covenant or bargain the Lord made with all mankind in *Adam* before his fall, the ſumme whereof was, *Do this, and thou ſhalt live, and if thou do it not, thou ſhalt die the death*: In which covenant there was firſt contained a precept, *Doe this*; ſecondly, a promiſe joyned unto it, *If thou do it, thou ſhalt live*; thirdly, a like threatning, *If thou do it not, thou ſhalt die the death*: Imagine (ſaith *Muſculus*) that God had ſaid to *Adam*, *Lo, to the intent that thou mayſt live, I have given thee liberty to eat, and I have given thee abundantly to eat, let all the fruits of Paradiſe be in thy power, one tree except, which ſee thou touch not, for that I keep it to my own Authority, the*

Common place Eng. pag. 118.

Luke 10. 28.

Gen 2. 17.

Ames, Medul. Engliſh. page 48.

Common place, pag. 31.

he ſame is the Tree of Knowledge of Good and
e evil, if thou touch it the meaſe thereof ſhall not
ring life, but death.

Nom. But, Sir, you ſaid that the Morall Law may in ſome ſence be ſaid to be the Law of workes, and you have alſo ſaid, that the Law of workes, and the Covenant of works, are all one, by which it ſhould ſeeme, that the Morall Law may in ſome ſence be ſaid to be this Covenant of workes, made with all mankinde before *Adams* fall.

Evan. It may ſo indeed, for Docter *Downam* ſaith, that the Law of Workes ſignifies the Morall Law; and the Morall Law, ſtrictly and properly taken, ſignifies the Covenant of Workes: the truth is, the Morall Law was the matter of this Covenant of Workes on mans part. Treat. of Juſtifica. pag. 443. 465.

Nom. The matter of it, ſay you, Sir, What meane you by that, was it not the Covenant it ſelf?

Evan. No, it was not the Covenant untill the forme was put upon the matter, that is to ſay, untill there was a bargain, or an agreement made thereupon betwixt God and Man; as for example, you know, that although a ſervant have an ability to do a Maſters work, and though a Maſter have wages to beſtow upon him for doing it, yet is there not a Co-

venant betwixt them, till they have hereu
agreed, even ſo, though man had powe
yeeld perfect, and perpetuall obedience
all the ten Commandements, and God had
eternall happy eſtate to beſtow upon m
yet was there not a Covenant betwixt the
untill they were hereupon agreed.

Nom. But, *Sir*, now I bethink my ſel
the law of the ten Commandements was
written untill the time of *Moſes*, how th
could it be the matter of the Covenant
Workes made with mankind in *Adam*.

Evan. I pray you underſtand, that
though the law of the ten Commandeme
was not written in tables of ſtone untill
time of *Moſes*, yet were they written in t
Gen. 1.27. tables of mans heart, in the time of *Ada*
Vrſin cat. for we read, that man was created in the
pag. 517. mage or likeneſſ: of God; And the ten Co
mandements are a Doctrine agreeing with
eternall Wiſdome, and Juſtice that is in Go
Cal. Inſtit. wherein he hath ſo painted out his own
pag. 190. ture, that it doth in a manner expreſſe
very Image of God: And doth not the Ap
Col. 3.10. ſtle ſay, that the Image of God conſiſteth
Eph. 4.24. knowledge, righteouſneſſe, and true holineſ
and is not knowledge, righteouſneſſe, and
holineſſe, the perfection of both the tables
the law? And indeed ſaith Maſter *Rolock*,

cou

ld not well ſtand with the Juſtice of God make a covenant with man, under the con- ion of holy and good workes, and perfect edience to his law, except he had firſt cre- d man holy and pure, and ingraven his law his heart, whence thoſe good workes ould proceed. Treat. of Effectuall Calling, about p. 20.

Neoph. But yet, Sir, you know we find no ention made of any other command given *Adam*, then that of the forbidden fruit.

I pray you underſtand, that by that one *Spe-* of ſin, the whole *Genus*, or kind, is ewne, as the ſame law being more clearly nfoulded, *Deut.* 27. 26. *Gal.* 3 10. doth ex- reſſe. And indeed in that one commandement, the whole worſhip of God did con- ; as obedience, honour, law, confidence, d Religious feare, together with the out- ard abſtinence from ſin, and reverent re- ect to the voice of God, yea therein alſo onſiſted his love (and ſo his whole duty) to s neighbour, ſo that indeed *Adam* heard as uch in the garden, as *Iſrael* did at *Sinai*, t onely in fewer words, and without under. Hugo gros. defenſ. fid. pag. 71. Gibens on Gen. p. 78. Lightfoot miſcela. pag. 282.

Nom. But, Sir, would not *Adam* (think ou) have led his life according to the rule of e ten Commandements, though God had ade no covenant with him?

Evan.

Evan. Yea doubtleſſe, for he having mind and will of God perfectly writt his heart, it muſt needs be naturall to hi yeeld obedience thereunto, and indeed it very meete he ſhould do ſo, for when created man at firſt, he put forth an exce cy from himſelf into him, and therefo was the bond and tye that lay upon man returne that again unto God, ſo that man ing Gods creature by the Law of Crea he owed all obedience and ſubjection God his Creator.

Reynolds on Pſal. 110. pag. 403.

Nem. Why then did God make ſuc Covenant with him?

Evan. For anſwer to this, in the firſt p you are to conſider, that man was a rea able creature, and ſo out of judgement, di tion, and election, able to make choyce of way, and therefore it was meete there ſh be ſuch a Covenant made with him, th might, according to Gods appointm ſerve him after a reaſonable manner. Sec ly, It was meete there ſhould be ſuch a C nant made with him, to ſhew that he not ſuch a Prince on earth, but that he h Soveraigne Lord. Thirdly, It was meete ſhould be ſuch a Covenant made with hi ſhew, that he had nothing by perſonall, im diate, and underived right, but all by gift,

Reynolds on Pſal. 110. pag. 405.

Gibens on Gen. p. 77

Reyn on Pſal. 110. pag. 406.

gen

leneſſe, ſo that you ſee it was an equall
enant which God, out of His Prerogative
ll, made with allmankind in *Adam* be-
his fall.

m. And had man power, ſay you, to
perfect, and perpetuall obedience to all
ten Commandements, and ſo to performe
condition of the Covenant.

van. Yea indeed, for God had furniſhed
oul, with an underſtanding mind, where-
he might diſcerne good from evil, and
from wrong, and not only ſo, but alſo
is will was moſt great uprightneſſe, and
is inſtrumentall parts were orderly fram-
obedience, ſo that he not onely had
gh of reaſon and underſtanding, and will
he government of this earthly life, but al-
climbe up unto God, and to eternall fe-
y.

Eccleſ.7.27. Cal. inſtitu. pag.80.

m. And ſhould all mankind with *Adam*
ſtained to eternall felicity, if he had kept
enant with God?

van. Yea indeed, if *Adam* had continued
ient, then had all mankind, not onely con-
d their animall life, but ſhould after-
ls have been exalted to a ſpirituall, and
ill life; for in aſmuch as man was the
nd chiefe of all earthly creatures; and ſo
gard of degrees next unto God; ſo if he

Ames medu. l.1.48.

had

had continued obedient, God would
communicated himselfe more imme
unto him, for it is the glory of the Crea
communicate himself to the Creature;
indeed, the top and spire of that perfe
which all mankinde should have attained
was the injoyment of God immediatly,
was indeed eternall life.

Nom. But it seemeth, that *Ada*
not performe the condition of this
nant.

Mr. *Sam. Slat.* on the two Cove.

Evan. No indeed, for he disobeyed
expresse command, in eating the forb
fruit, and so became guilty of the brea
the covenant.

Nom. But, Sir, How could *Adam*,
had his understanding so sound, and his
free to choose good, be so disobedi
Gods expresse command?

Evan. Though he and his will were
good, yet were they mutably good, so t
might either stand, or fall, at his own el
or choice.

Deut. plain path. *pag.* 304.

Nom. But why then did not the Lor
ate him immutable, or why did he not so
rule him in that action, that he might not
eaten the forbidden fruit.

Evan. Because the Lord would be o
out of judgement and free choice, and n

Reyn. Psal. 110. *p.* 46.

ll neceſſity, and abſolute determination: &
hall let me tell you, it was not reaſon-
to reſtrain God to this point, to make man
a one as would not, or could not ſin at
for it was at his choice to create him how
pleaſed; but why he did not uphold him
h ſtrength of ſtedfaſt continuance, that
eth hidden in Gods ſecret counſell: how-
this we may certainly conclude, that *A-*
s ſtate was ſuch, as ſerved to take away
m him all excuſe; for he received ſo much,
t of his own will he wrought his own de-
ction, becauſe that act of his was a wil- *Reynold,*
tranſgreſſion of a law, under the precepts *Pſal.* 110.
ereof he was moſt juſtly created, and unto *p.* 46.
malediction whereof he was as neceſſa-
and righteouſly ſubject, if he tranſgreſſed;
as by being Gods creature he was to be
ject to his will, ſo by being Gods priſoner
was as juſtly ſubject to his wrath, and
t ſo much the more, by how much the
cept was more juſt, the obedience more
e, the tranſgreſſion more unreaſonable,
the puniſhment more certaine.

Nom. And did all mankind break the Co-
nant of Works in *Adam*?

Evan. Yea indeed, for, ſaith the Apoſtle,
ath paſſed upon all men, for that all have *Rom.* 5. 12.
ned.

Nom.

had continued obedient, God would
communicated himselfe more imme
unto him, for it is the glory of the Crea
communicate himself to the Creature;
indeed, the top and spire of that perfe
which all mankinde should have attained
was the injoyment of God immediatly,
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Mr. *Sam. Slat.* on the two Cove.

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not performe the condition of this
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Evan. No indeed, for he disobeyed
expresse command, in eating the forb
fruit, and so became guilty of the brea
the covenant.

Nom. But, Sir, How could *Adam*,
had his understanding so sound, and his w
free to choose good, be so disobedie
Gods expresse command?

Evan. Though he and his will were
good, yet were they mutably good, so t

Deut. plain path. *pag.* 304.

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or choice.

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Reyn. Psal. 110. *p.* 46.

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out of judgement and free choice, and n

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to reſtrain God to this point, to make man
a one as would not, or could not ſin at
for it was at his choice to create him how
pleaſed; but why he did not uphold him
h ſtrength of ſtedfaſt continuance, that
eth hidden in Gods ſecret counſell: how-
this we may certainly conclude, that *A-*
s ſtate was ſuch, as ſerved to take away
m him all excuſe; for he received ſo much,
t of his own will he wrought his own de-
ction, becauſe that act of his was a wil-
tranſgreſſion of a law, under the precepts
ereof he was moſt juſtly created, and unto
malediction whereof he was as neceſſa-
and righteouſly ſubject, if he tranſgreſſed;
as by being Gods creature he was to be
ject to his will, ſo by being Gods priſoner
was as juſtly ſubject to his wrath, and
t ſo much the more, by how much the
cept was more juſt, the obedience more
e, the tranſgreſſion more unreaſonable,
the puniſhment more certaine.

Calv. inſtit. p. 81.

Reynold, Pſal. 110. p. 46.

Nom. And did all mankind break the Co-
ant of Works in *Adam*?

Evan. Yea indeed, for, ſaith the Apoſtle,
ath paſſed upon all men, for that all have
ed.

Rom. 5. 12.

Nom.

Nom. And did the same punishment befall them, that befell him.

Evan. Yea indeed, *Adam* by his fall th down our whole nature headlong into same destruction, and drowned his whole spring in the same gulfe of misery; And reason is, because by Gods appointmen was not to stand or fall as a single person ly, but as a common publike person re senting all mankinde to come of him; therefore as all that happinesse, all those and ornaments which were bestowed u him, were not bestowed upon him alone, also upon the nature of man: and as that venant that was made with him, was m also with whole mankind; even so by br ing covenant, he lost all, as well for us a himselfe; as he received all for himselfe us, so he lost all both for himselfe and us.

Calv. instit. p. 106. 107

Elton cited Mr. Tho. Goodwin, Triumph of Faith, p. 83.

Penb. vind. fid. p. 99.

Nom. Then, Sir, it seemeth, that by re of *Adams* breach of covenant, all man are brought into a miserable condition.

Evan. The very truth is, our whole na is by the first sin of *Adam* corrupted, de deformed, depraved, infected, bestained, made offensive: So that this is the title have received from *Adam*, in this one th we may glory, and in nothing else at namely, that every infant that is borne

Dr. Urban Regis, in Christs Sermon going to Emaus, p. 12.

s world, is wholly in the power of sinne, eath, Sathan, hell, and eternall damnation; as *Musculus* saith, the whirle-poole of ns sinne in Paradise is bottomlesse and un-archable. *Ludov. choise Sermon. p.9. Com.pla. p.14.*

Nom. But yet, Sir, me thinks it is a strange ing that so small an offence as the eating of forbidden fruit seemes to be, should nge whole mankinde into such a gulfe of ery.

Evan. Though at the first glance it may em to be a small offence, yet if you look re wisely upon the matter, it will appeare be a great offence, for thereby intolerable ury was done unto God, As first, his domi-on and authority in his holy command was olated; Secondly, his justice, truth, and wer in his most righteous threatnings were spised; Thirdly, his most pure and perfect age, wherein man was created in righte-ousnesse and true holinesse, was utterly de-ced; Fourthly, his glory, which by an active vice the creature should have brought to , was lost and despoyled; Nay, how could re be a greater sinne committed, then that en he at that one clap brake all the ten mmandements? *Reynolds on Psal. 110. p.407*

Nom. Did he break all the ten Comman-ents, say you? Sir, I beseech you shew erein. *Lightfoot Miscela. p.183.*

Evan.

Lightfoot. Miscel. p. 183.

Evan. 1. He chose him another God, w
he followed the Devill.

2. He Idolized and deified his own b
as the Apostles phrase is, He made his b
his God.

3. He took the name of God in vain, w
he beleeved him not.

4. He kept not the rest and estate wh
in God had set him.

5. He dishonoured his Father which w
heaven, and therefore his dayes were not p
longed in that land which the Lord his G
had given him.

6. He massacred himselfe, and all his
steritie.

7. From *Eve* he was a Virgin, but in
and mind he committed spirituall fornicat

8. He stole that (like *Achan*) which
had set aside not to be medled with; and
his stealth is that which troubles all Is
the whole world.

9. He bare witnesse against God, w
he beleeved the witnesse of the Devill ab
him.

10. He coveted an evill covetousnesse,
Amnon, which cost him his life, and al
progenie. Now whosoever considers wh
nest of evils here were committed at
blow, must needs with *Musculus* see

Com. in. p. 13.

ase to be such, that we be compelled every
ay to commend the justice of God, and to
ondemne the sin of our first parents, saying
oncerning all mankind, with the Prophet
Hosea, *O Israel, thou hast destroyed thy selfe.* Hos. 13.9.

Nom. But, Sir, had it not been possible
or *Adam* to have holpen both himselfe and
is posterity out of this destruction, by renu-
ng the same covenant with God, and keeping
for afterwards?

Evan. O no, for if *Adam* had attempted
ch a thing, yet you may be sure the Lord
would never have consented to it, because it
as an impossible thing for *Adam* to have
erformed the conditions, which now the
ustice of God did necessarily require at his
nds, for he was now become lyable to the
yment of a double debt, to wit, the debt of
tisfaction for his sinne committed in time
st, and the debt of perfect and perpetuall
edience for the time to come, and he was
terly unable to pay either of them.

Nom. Good Sir, first tell me why he was
able to pay the debt of satisfaction for his
commited in time past.

Evan. Because his sinne was committed
ainst an infinit good, and therefore merited
infinit satisfaction, which was either to be
me temporall punishment, equivolent to

*Vrſinus Catechiſ. pag.*112. eternall damnation, or eternall damnation ſelf: Now *Adam* was a finite creature, the fore between finite and infinite there co be no proportion; ſo that it was impoſſi for *Adam* to have made ſatisfaction by temporall puniſhment, and if he had und taken to have ſatisfied by an eternall puni ment, he ſhould alwayes have been ſatisfyi and never have ſatisfied, as is the caſe of damned in hell.

Nom. And why was he unable to pay debt of perfect and perpetuall obedience the time to come.

Evan. Becauſe his precedent power to

*Vrſin. Cat. pag.*112. bey, was by his Fall utterly impaired, thereby his underſtanding was both feeb and drowned in darkneſſe, and his will w made perverſe, and utterly deprived of power to will well, and his affections we

*Cal. Inſtit. pag.*117. quite ſet out of order, ſo that all things wh belonged to the bleſſed life of the ſoule, w extinguiſhed both in him and us: The ve truth is, our Father *Adam* falling from G did by his fall ſo daſh himſelf and us in piec that there was no whole part left either in h or us, fit to ground ſuch a covenant upon, the Apoſtle witneſſeth, both when he ſai

*Rom.*5.6. *Rom.*8.2. *We are of no ſtrength; and the Law was m weak becauſe of the fleſh.*

No

Nom. Then, Sir, it seemeth you think that o man is able to keep the Law of the ten Commandements perfectly.

Evan. Nay, I know it, for that Law re-uireth that we *Love the Lord with all our* Deut. 5. 6. *eart, soule and might*; and there is not the olieſt man that lives, but he is partly fleſh, nd partly ſpirit, in all the parts and faculties f his ſoule, and therefore cannot love the ord perfectly; yea, and that Law forbiddeth ll habituall concupiſcence, not only ſaying, *hou ſhalt not conſent to luſt, but thou ſhalt ot luſt*; it doth not only command the bind-g of luſt, but forbids alſo the being of luſt; nd who in this caſe can ſay, *My heart is leane.* And now I pray you tell me, whether ou think that the Law of the ten Comman-ements, as it is the Law of Workes, or cove-ant of Workes, that is, as it conſiſts both of atter and form, or articles and agreement ught to be a rule of life to a beleever?

Nom. Why Sir, is every man that receives e Law for a rule of life, as it is the co-enant of Works, bound to yeeld perfect and erpetuall obedience to it?

Evan. Yea indeed, he that receives it as e covenant of Workes, receives it on theſe rmes, *Doe this, and thou ſhalt live*: And *urſed is every one that continueth not in all*

things that are written in the book of the La
to do them.

Nom. Then Sir, I confeſſe I was deceive
for beleeve me, I dare not now receive it upo
any ſuch termes.

Evan. I, but if you be not a beleever, a
ſo in the ſtate of nature, you are bound to r
ceive it upon ſuch termes; for every child
Adam did in his loines receive it upon ſu
termes, and are not delivered from it till th
beleeve.

Mr. Marſhal, in his Sermon of Infants baptiſme.

Nom. But Sir, you know, when a Cov
nant is broken, the parties that were boun
are freed, or releaſed from their ingagemen
and therefore me thinks both *Adam* and h
poſterity ſhould be releaſed from the Cov
nant of Works, it being broken; eſpecial
conſidering they have no ſtrength to perfo
the conditions of it.

Evan. Indeed it is true in every covena
If either party fail in his duty, & perform n
his condition, the other party is thereby fre
from his part, but the party failing is n
freed till the other releaſe him; and therefo
though the Lord be freed from performi
his condition, that is, from giving to man et
nall life, yet ſo is not man from his part, n
though ſtrength to obey be loſt; yet man h
ving loſt it by his own default, the obligati

Pembl. vindic. fid. p. 99.

to obedience remains ſtill, ſo that *Adam* and his off-ſpring are no more diſcharged of their duties, becauſe they have no ſtrength to doe them, than a debtor is quitted of his bond, becauſe he wants mony to pay it.

Nom. Then ſurely every man by nature is under a hard task and bondage.

Evan. 'Tis true indeed; for the Egyptian bondage under which the children of Iſrael were, was a type or reſemblance of it; for as they were commanded upon paine of being beaten, to deliver in the full tale of bricks, though there was no ſtraw given them, even ſo is every child of *Adam* commanded upon pain of everlaſting damnation to yeeld perfect obedience to all the ten Commandements, though there be no ſtrength given them to doe ſo; And therefore very truly doth the Apoſtle ſay, that the covenant from Mount *Sinai* gendereth to bondage, that is, the covenant of works begets bondmen and ſlaves, and not ſons and freemen.

Exod. 5. 8.

Gal. 4. 24.

Nom. Why Sir, did the Lord make the ſame covenant of works with the children of Iſrael on Mount *Sinai*, which he had done before with *Adam* in Paradiſe?

Evan. Certainly, the Lord at Mount *Sinai* delivered no new thing; only it came more gently to *Adam* before his fall, but after his

Lightfoot miſcel. p. 186.

his fall came thunder with it.

Nom. I grant it, Sir, that they were the ſame in regard of matter or articles; but as I conceive by what you have ſaid, they were not the covenant of works as they were written in *Adams* heart, ſo long as the forme, or agreement was not put upon them; no more were they at Mount *Sinai*, though they were written in tables of ſtone, becauſe they wanted the forme or agreement.

Evan. But they did not want the form or agreement, for its ſaid *Lev.* 18.5. *Ye ſhall therefore keep my ſtatutes and my judgments, which if a man doe, he ſhall live in them.* And it is ſaid, *Deut.* 27.26. *Curſed is he that confirmeth not all the words of this Law to doe them.*

Nom. But Sir, you know that the Articles are mentioned in *Exodus*, and the agreement is mentioned in *Leviticus* and *Deuteronomy*; and therefore I queſtion whether that forme belongs to that matter.

Evan. The Apoſtle *Paul* puts it out of queſtion, when he ſaith, *Rom.* 10.5. *Moſes deſcribeth the righteouſnes which is of the Law, that the man that doth theſe things ſhall live in them.* And ſo alſo *Gal.* 3.10. *For it is written, Curſed is every one that continueth not in all things which are written in the book of the Law to doe them.* And if you yet make any queſtion

queſtion whether they were the covenant of works or no, then I pray you take notice, that in *Deut.* 4. 13. *Moſes* calls them by the name of Covenant, ſaying, *And he declared unto you his Covenant, which he commanded you to performe, even ten Commandements, and he wrote them in Tables of ſtone.* Now this Covenant muſt either be the covenant of works, or the covenant or grace; for there were never any more generall covenants made with mankind: But *Moſes* afterwards ſaith expreſly, *The Lord made not this covenant with our fathers, but with us.* Now by Fathers, all the Patriarchs unto *Adam* may be meant, who had the promiſe of the covenant of Chriſt: therefore if it had been the covenant of grace, *Moſes* would not have ſaid, God did not make it with their fathers, but that he did make it with them.

Deut. 5. 3.

Ainſworth on the text

Nom. And are any of our godly moderne writers of your opinion in this point.

Evan. Yea indeed, I am not alone in the point; for ſaith *Polanus*, the covenant of works is that, in which God promiſes everlaſting life unto a man, that in all reſpects performeth perfect obedience to the law of works; adding thereunto threatnings of eternall death, if he ſhall not performe perfect obedience thereunto. God made this covenant

Subſtance of Religion, *oct. eng.* p. 184, 185.

nant in the beginning with the first man *A*
dam, whilst he was in the first estate of in
grity; the same covenant did God repeat, a
make againe by *Moses* with the people
Israel.

New Cov. P. 314.515 And Dr. *Preston* saith, the covenant
works runs in these termes: *Doe this, a*
thou shalt live, and I will be thy God. Th
was the covenant that was made with *A*
dam, and the covenant that is expressed
Moses in the Morall Law. And doth not *U*
In fol. eng. p. 518. *sinus* Catechise agree with them, when
saith, The Morall Law bindeth all men
perfect obedience, both internall and exte
nall, promising the favour of God, and eve
lasting life to those which performe perfe
obedience, and denouncing the wrath of Go
and everlasting paines and punishment un
them who are not perfectly corresponde
thereunto.

Nom. But, Sir, were the children of Isr
at this time better able to performe the co
dition of the covenant of works, than eith
Adam or any of the old Patriarchs, that G
renued it now with them, and not before?

Evan. No indeed, God did not renue
now, and not before, because the children
Israel were better able to keep it than any b
fore, but because they had more need to

mad

ade acquainted what this covenant was,
n before, for though this Law, which was
firſt preſently written in *Adams* heart, was *Rom.* 2. 15.
uch obliterated by his fall, yet ſome impreſ-
ons or reliques thereof ſtill remained, and
e reſt of the Fathers were holpen by tradi-
ons; but now by this time ſin had almoſt
literated and defaced the impreſſions of *Bullinger com. places.*
e Law written in their hearts, and by their
ing ſo long in Egypt they were ſo corrup-
d, that the inſtructions and ordinances of
eir Fathers were almoſt all worne out of
ind, and their fall in *Adam* was almoſt for-
otten, as the Apoſtle teſtifieth, ſaying, *Before* *Rom.* 5. 13.
e time of the Law ſinne was in the world: 20.
t did they not impute it to themſelves, be-
uſe there was no Law: therefore the Law
tred, that *Adams* offence might abound.
r though God had made a promiſe of bleſ- *Reinolds*
g to *Abraham* and to all his ſeed that would on the use
ead intereſt in it, yet theſe people at this of the law.
ne were ſecure and heedleſſe of their eſtate;
d though ſin was in them, and death raigned
er them, yet they being without a Law to
idence this ſinne and death unto their con-
iences, they did not impute it unto them-
ves, they would not own them, nor charge
emſelves with them, and ſo by conſequence
und no need of pleading that promiſe made

to

Reynolds Sinfulneſſe of Sin, *pag.* 137.

to *Abraham*: Therefore the Lord ſaw needfull that there ſhould be a new editi and publication of the covenant of works, t ſooner to compell the elect unbeleevers come to Chriſt, and that the grace of Chri to the elect beleevers might appeare the mo exceeding gracious: ſo that the Lords inten tion was, that they by looking upon this co venant might be put in mind what was the duty of old, when they were in *Adams* loine yea and what was their duty ſtill, if th would ſtand to that Covenant, and ſo goe t old and naturall way to work; yea and her by they were alſo to ſee what was their pr ſent infirmity in not doing their duty, that they ſeeing an impoſſibility of obtaining li that way of works firſt appointed in Par diſe, they might be humbled, and the mo heedfully mind the promiſe made to their f ther *Abraham*, and haſten to lay hold on th Meſſias, or promiſed ſeed.

Pemble. vindic fid. p. 155.

Now. Then, Sir, it ſeemeth that the Lo did not renue the covenant of works wi them to the intent that they ſhould obtai eternall life by their yeelding obedien to it.

Evan. No indeed, the Lord never ma any mention of this covenant, ſince the f of *Adam*, neither to Jewes nor Gentiles, n

any

ny such end: for God never appoints any thing to an end, to the which it is utterly unable and improper. Now the covenant of works by sin is become weak and unprofitable to the purpose of salvation, and therefore God never appointed it to that end. And besides we are to know, that the purpose of God in the covenant made with *Abraham*, was to give life and salvation by grace and promise; and therefore his purpose in renuing the covenant of works, was not, neither could it to give the same life and salvation by working, for then there would have been contradictions in the covenants, and instability in him that made them: wherefore let no man imagine that God published the covenant of workes on Mount *Sinai*, as though he had been mutable, and so changed his determination in that covenant made with *Abraham*; neither yet let any man suppose that God now in processe of time had found out a better way for mans salvation than he knew before: for as the covenant of grace made with *Abraham*, had been needlesse, if the covenant of workes made with *Adam* could have given him and his life; so after the promise or covenant of grace was once made, it was needlesse to renue the covenant of works, to the end that righteousnesse and life

Reynolds on the use of the law.

Dr. Willet on Ex. 20.

Pemble. vindic. fid. p. 154.

life ſhould be had by the obſervation of
The which will yet more evidently appe
if we cõſider, that the Apoſtle ſpeaking of
covenant of works as it was given on Mo
Sinai, ſaith, *It was added becauſe of tranſgr*
ſion; It was not ſet up as a ſolid rule
Righteouſneſſe as it was given to *Adam*
Paradiſe, but was added or put to; it w
not ſet up as a thing in groſſe by it ſelfe.

Gal. 3. 19. *Reynolds* on the uſe of the law.

Nom. Was then the covenant of Wo
added to the covenant of grace, to mak
more compleat?

Evan. O no, you are not ſo to underſt
the Apoſtle, as though it was added by way
ingrediencie, as a part of the covenant
grace, as if that covenant had been incompl
without the covenant of Works, for then
ſame covenant ſhould have conſiſted of co
tradictory materials, and ſo ſhould have ov
thrown it ſelf; *For* (ſaith the Apoſtle) *if*
be of works, then is it no more of grace; bu
was added by way of ſubſervancie and att
dance, the better to advance and make e
ctuall the covenant of grace, ſo that altho
the ſame covenant that was made with *A*
was renued on Mount *Sinai*, yet I ſay ſtill,
was not for the ſame purpoſe, for it was gi
to *Adam* as a rule of ſalvation by it ſelfe,
it was renued only to help forward, and
introdu

Reynolds on the uſe of the law. *Marſhall* in his Serm. of infants baptiſme. *Rom.* 11. 6.

ntroduce another and better covenant, and so o be a manuduction unto Christ: Know it hen, I beseech you, that all this while there as no other way of life given either in hole, or in part, then the covenant of grace; nd therefore was there no inconstancy either n Gods will, or in his acts, only such was his ercy, that he subordinated the covenant of orks, and made it subservant to the cove- ant of grace, and so to tend to Evangelicall urposes.

Nom. But yet, Sir, me thinks it is some- hat strange to me that the Lord should put em upon doing the Law, and also promise em life by doing, and yet not intend it.

Evan. Though he did so, yet did he nei- her require of them that which was unjust, or yet dissemble with them in the promise, or the Lord might justly require perfect obe- ience at all mens hands, by vertue of that ovenant made with them in *Adam*; and if y man could yeeld perfect obedience, he ould have eternall life; for we may not de- y (saith *Calvin*) but that the reward of eter- all salvation belongeth to the upright obe- ence of the Law: But God knew well ough that the Israelites were never able to eld such an obedience, and yet he saw it eet to propound eternall life to them upon those

Institut. pag. 157.

Pembl. vind. fid. pag. 164.

those termes, that so he might speak to the
in their own humour, as indeed it was me
Calv. Instit. p.159. for they swelled with mad affiance in the
selves, saying, *All that the Lord command*
Exod.19.8 *we will do, and be obedient : Well* (said t
Pembl. vind. fid. pag.164. Lord) *if you will needs be doing, why here*
Law to be kept, and if you can fully obse
the righteousnesse of it, you shal be saved: Se
ing them of purpose to the Law, that th
might be humbled therby, and see their gr
folly in seeking for life by that, (and so th
great need of a Saviour) for how should a
man see his need of life by Christ, if he d
not first see that he is fallen from the way
life; and how should he understand how
he hath strayed from the way of life, unle
he do first understand what is that way
life: therefore was it needfull that the Lo
should deale with them after such a manne
And just so did our Saviour also deale wi
that young Expounder of the Law, *Luke* 1
Calvin. Instit. p.402. 25. who, as it seemeth, was sick of the sa
disease, when he said, *Good Master what sh*
I do to inherit eternall life? He doth not si
ply aske, which way, or by what meanes
should come to eternall life, but what good
should do to get it, therefore he is worth
sent to the Law, to work himself weary, a
so see need to come to Christ for rest. So t
no

ow I hope you plainly ſee that the Lords in-
ention in publiſhing the Law upon Mount
inai, and his writing it in Tables of ſtone,
as not, that his people, either Jewes or
Gentiles ſhould hope by their obedience
hereunto, to be juſtfied or ſaved; but it was
o ſhew them their weakneſſe, wickedneſſe,
nd accurſedneſſe, and ſo their guiltineſſe of
rath and death: *For the Law*, ſaith *Tindall*,
meaning as it is the covenant of works) *rob-
eth a man of all his own righteouſneſſe, and
ondemneth him with all his deeds. In that*, as
eza ſaith, (meaning the ſame Law) *it doth
ot ſo much teach a man his duty to God and
is neighbour, as that he doth not performe his
uty to them. So that*, (as *Luther* ſaith) *the
rincipall point of the Law in true Chriſtian
Divinity* (ſtill meaning the ſame Law) *is not
o make men better, but worſe.* Which effect
did produce in Gods choſen people at
lount *Sinai*; as it will appeare if we conſi-
er, that although before the publiſhing of
is covenant, they were exceeding proud
nd confident of their own ſtrength, to do all
hat the Lord would have them do; yet when
e Lord came to deale with them, as men
nder the covenant of works, in ſhewing
imſelf a terrible Judge, ſitting on the throne
f Juſtice like a mountain burning with fire,

Pathway to holy Scripture. pag. 378.

Alledged by Doct. *Willet* on *Rom.* 3. On *Galat.* pag. 36

Dixen on the *Heb.*

ſum-

ſummoning them to come before him by
ſound of a Trumpet, yet not to touch
Mount without a mediator, they were
able to endure the voyce of words, nor ye
Hebr. 12. 19. 20. abide that which was commanded; yea, *Mo-*
ſes, the meekeſt man under heaven, did fe
and quake, yea, they did all of them ſo fe
Babington on Exo. 20 and fright, ſhake and ſhiver, that their P
cock-feathers were now pulled down. T
terrible ſhew wherein God gave his Law
Luther on *Galat.* pag. 153. Mount *Sinai*, ſaith *Luther*, did repreſent
uſe of the Law. There was in the people
Iſrael that came out of Egypt, a ſingular
lineſſe, they gloried and ſaid, *We are the p*
ple of God, we will do all that the Lord co
mandeth. Moreover, *Moſes* ſanctified the
and bade them waſh their garments, refra
from their wives, and prepare themſelves
gainſt the third day; there was not one
them but he was full of holineſſe: The th
day *Moſes* bringeth the people out of th
Tents, to the Mountain, in the ſight of
Lord, that they might heare his voyce: W
followed then, why, when they beheld
horrible ſight of the Mount, ſmoaking
burning, the black clouds and the lightni
flaſhing up and downe, in this horrible da
neſſe, and heard the ſound of the Trum
blowing long, and waxing louder and loud

hey were afraid, and ſtanding afar off, they
d not to *Moſes* as before : *All that the*
ord commandeth we will do, but talke thou
ith us, and we will heare ; but let not God
alk with us leſt we die : So that now they
w they were ſinners, and had offended God,
nd therefore ſtood in need of mercy, and of a
Mediator to negotiate peace, and to intreat
or reconciliation between God and them.
And ſurely he that truly knowes, and in his
eart conſiders what the covenant of works
equires, and how unable he is to performe it,
muſt needs ſee juſt cauſe to fly from Mount
inai to Mount *Sion*, or from the covenant of
works made with *Adam*, to the covenant of
race made with *Abraham*.

Neoph. I beſeech you, Sir, let me heare no
ore of the covenant of works, but let mee
eare what the covenant of grace is.

Evan. Indeed you ſay very well, for there-
n conſiſts the true comfort and happineſſe of
Chriſtian, and ſurely the true knowledge of
hat, is the thing that I conceive you want; for
he I ſaid, the cauſe of your diſtéper in judg-
ent, was the want of the true knowledge of
e law of faith; I might as well have ſaid, it
as for the want of the true knowledge of
e covenant of grace, for the law of faith,
d the covenant of grace are all one, and the

Tindall Path way to holy Scripture, pag. 378. *Ephe.* 3. 11. *Gen.* 3. 15. *Gal.* 4. 4. *Isa.* 3. 16.

Gospell is the very same, which signifies good, merry, glad, and joyfull tidings, to w that God from all eternity purposed, and time promised, and to you the fulnesse of ti was come, performed, the sending of Je Christ into the world, to help and deliver fa len mankind: And *whosoever believeth him shall not perish, but have eternall life.*

Neoph. But, Sir, did the Lord fore-kno the fall of man from all eternity?

Dent. Plain path. pag. 307.

Evan. O yes, for to Gods eternall know ledge nothing is either past or to come, but things are alwayes present.

Neoph. And did the Lord purpose fro all eternity to helpe and deliver fallen ma kind, say you?

Reynolds on Psal. 110. pag. 407. 408.

Evan. Yea indeed, and here the learn frame a kind of conflict in God's holy Attr butes, and by a liberty, which the Holy Gho from the language of the holy Scripture s loweth them, they speake of God after t manner of men, as if he were reduced to for straits and difficulties, by the crosse deman of his severall Attributes, Justice called up him for the condemnation of a sinfull, a therefore worthily accursed creature; whi demand was seconded by his Truth, to ma good that threatning, *In the day that tho eatest thereof, thou shalt dye the death*: Mer

on the other side pleaded for favour, and ap- Hooker
eales to the great Court in heaven, and there Soules Ju-
pleads, saying, Wisdome, and Power, and stification.
Goodnesse have al been manifest in the Crea- Pag. 197.
ion, and Anger and Justice they have been
lorified in the fall of *Adam*, but I have not
et been manifested: O let favour and com-
assion be shewed towards man, wofully se-
uced and overthrown by Satan; and Peace
lso pleaded for Pacification and Reconcilia-
ion between an offended Judge, and an un-
one creature. But Justice replyed, If I be
ffended, I must be appeased, and have my
ight, and therefore I require that man who Cal. Justit.
ath lost himselfe by his disobedience, should pag. 117.
or remedy set obedience against it, and
o satisfie the Judgement of God, and pay
he penalty of sinne; whereupon the Wise-
ome and Counsell of the blessed Trinity
onsulted, and after consultation conclu- Reynolds
ed, that before there could be Reconci- on Pla.
ation, there must be two things effected: 110, pag.
irst, a satisfaction of Gods justice; Secondly, 407.
reparation of mans nature: which two must
eeds be effected by such a middle and com-
on person, that had both zeale towards
God that he might be satisfied, and compassi-
n towards man that he might be repaired;
uch a person, as having mans guilt and pu-

nishment translated on him, might satisfie the
justice of God; and as having a fulnesse of
Gods Spirit and holinesse in him, might sanc-
tifie and repaire the nature of man: And this
could be none other but Jesus Christ, one of
the same blessed Trinity; and therefore he, by
his Fathers ordination, his own voluntary
susception, and the holy Spirits sanctification
was fitted for the businesse; so he put upon
him his person, and took upon him his name
to enter in his stead in obeying his Father,
to yield in our flesh the price of the satisfac-
tion of the just judgement of God, and in
the same flesh to suffer the punishment that
man had deserved. And thus was Justice sa-
tisfied, and Mercy magnified by the Lord Je-
sus Christ: Whereupon there was a speciall
Covenant, or mutuall agreement made be-
twixt God and Christ, as is expressed *Isa.* 53.
10. That if Christ would make himselfe a
crifice for sinne, then he should see his see
he should prolong his dayes, and the pleasu
of the Lord should prosper by him. So
Psal. 89. 19. The mercies of this Coven
made betwixt Christ and God, under t
type of Gods Covenant with *David*, are
forth: *Thou spakest in vision to thy holy*
and saidst, I have laid help upon one that
mighty, (or as the Chaldee expounde

pag. 108.

Calv. Instit. p. 117.

Hooker, soul just. p. 178.

Ames. Medul. p. 74. Engl.

Mr. Tho. Goodwyn, Christ set forth, p. 76.

O

One mighty in the Law.) As if God had said (concerning his elect) I know that these will ile me and break, and never be able to sa- isfie me; but You are a mighty and substan- ial person, able to pay me, therefore I will ook for my debt of You. As *Pareus* well bserves, God did as it were say to Christ, What they owe me, I require it all at your ands: Then said Christ, Loe, I come to doe hy will; In the volume of thy book it is written of me, *I delight to doe thy will, O my God, yea thy Law is in my heart.* Thus Christ ssented, and from everlasting stroke hands with God, to doe all for man that he should equire, and undertook it under the penalty hat lay upon man to have undergone; and o God took Christs single bond, whence hrist is not only called the Surety of the Co- enant for us, but the Covenant it selfe, *Isa.* 49.8. And God laid all upon him, that he ight be sure of satisfaction, protesting that e would not deale with us, nor so much as xpect any payment from us, (such was his race.) Thus as we were under the covenant f works made with *Adam*, so was Christ nder it: he was contented to be under all hat commanding, revenging authority which hat Covenant had over us.

Ainsworth.

Tho. Good. p. 75.

Psal. 40. 7, 8.

Heb. 7. 22.

Hooker soul just. p. 174.

Neoph. And did our Lord Jesus Christ en-

ter into the same Covenant that *Adam* did

Evan. Yea indeed, and therefore *Ad*

The. God. Christ set forth p. 83. 84. was therein a type of Christ, as you hav

Rom. 5. 14. *Who was the type of him that* [illegible] *to come.* Unto which purpose, the titles wh

1 Cor. 15. 47. the Apostle gives these two, *Christ* and *A*

dam, are exceeding observable; He cals *A*

dam the first man; and *Christ* our Lord t

second man, speaking of them as if there h

never been any more men in the world b

sides these two, thereby making them t

head and root of all mankind, they having

the rest of the sons of men as it were inclu

Vers. 58. in them: the first man is called the *earth*

man, and had all the formes of men born in

this world included in himself, who in co

formity unto him are called *earthly men*: t

second man *Christ* is called the *Lord from h*

ven, who had all his elect included in him, w

Heb. 12. 13 are said to be the *first-born*, and to have th

names written in heaven, & therefore are

positely called *heavenly men*: So that th

two in Gods account, stood for all the r

Neoph. Well Sir, you have sufficien

declared unto me the purpose of God in fe

ing Christ to help man, and Christs und

taking to doe it: Therefore I pray you

me in the next place, when God first m

man a promise to help him?

Evan.

Evan. Even the same day he sinned, which was the very same day he was created; for he being then become the child of wrath, and both in body and soule subject to the curse, and seeing nothing due to him but the wrath and vengeance of God, he was afraid, and sought to hide himselfe from the presence of God; whereupon the Lord promised Christ unto him, saying to the Serpent, *I will put enmitie between thee and the Woman, and between thy seed and her seed: He*, that is to say, the seed of the woman (for so is the Hebrew text) *shall break thy head, and thou shalt bruise his heele.* *Gen.* 3. 10. vers. 15.

Neoph. And was this promise of the seed of the woman any comfort to *Adam* in his distresse, think you?

Evan. Yea, great comfort, without doubt; for that promised seed is Christ, and therefore that promise was the Gospel, and the only comfort of *Adam*, *Abel*, *Enoch*, *Noah*, and the rest of the godly fathers untill the time of *Abraham*. *Vrban. Reg.* Ch. Ser. to Emaus.

Neoph. But Sir, is there any ground for us to think that *Adam* and those others did understand this promised seed to be meant of Christ?

Evan. Yea indeed; for the *Thargum* or *Chaldee* Bible, which is the ancient translation

Vrban. Reg. on of *Jerusalem*, hath it thus; *Between th*
son, and her son: Adding further by way
Comment, *So long, O serpent, as the wom*
Duplesse, Truneſſe of Christ. Rel. p. 426 *children keep the Law, they kill thee; and wh*
they ceaſe to doe ſo, thou ſtingeſt them in t
heele, and haſt power to hurt them much; b
whereas for their harme there is a ſure remed
for thee there is none, for in the laſt dayes th
ſhall cruſh thee all to peeces by means of Chri
their King. So that all the godly fathers d
no doubt ſo underſtand this promiſe, and we
ſaved by beleeving it,

Neoph. And do you think that *Adam* w
ſaved?

Gibbens on Gen. *Evan.* Yea, the Church of God doth hold
and that for neceſſary cauſes, that *Adam* w
ſaved by the death of Chriſt; for who c
doubt but that God had acquainted him wit
Chriſt, betwixt the time of his ſinning, an
the time of his ſacrificing, though both o
one day, yea both in an houre.

Neoph. Sir, I pray you give me leave
ask you two or three queſtions touching the
things, and firſt I pray you tell me wh
ground you have to think, that *Adam* fell th
ſame day that he was created?

Ainsworth. *Evan.* My ground for this opinion is
Pſal. 49. 12. which text in the Hebrew is thu
read: *Adam being in honour, did not lodg*
a night in it. *Neoph.*

Neoph. And how doth it appeare that *A-*
did offer sacrifice that day?

Evan. In *Gen.* 3. 21. It is said, before the
rd cast them out of the garden (which was
doubt the same day) *He made coats of skins* Lightfoot
cloath Adam and his wife. And may we Miscelan.
thinke that the bodies of those beasts, p. 186.
ose skins went for a covering for his body,
re immediately before offered in sacrifice
his soule?

Neoph. And how doth it appeare that this
sacrificing was the same houre that he
ned?

Evan. In *Joh.* 7. 13. It is said concerning
rist, That they sought to take him, yet no
n laid hands on him, because *his houre was*
yet come: But after that, when the day of Mark. 14.
sufferings was at hand, he himselfe said, 42.
houre is come; which day is expresly set
wn by the Evangelist *Mark*, to be the Mar. 14.
th day, and ninth houre of the day, when 34. 37.
through the eternall Spirit offered himself Heb. 9. 14.
thout spot to God. Now if we compare
with *Exod.* 12. 6. we shall find, that the Ainsw. on
schall Lamb, a most lively type of Christ, the text.
s offered the very same day and houre, even
fixth day, and ninth houre of the day,
ich was at three of the clock in the after-
on, both places (as I suppose) implicitely

ex-

expressing that it was the very same hou
that *Adam* sinned, and Christ entred t
cally and mystically upon the work of
demption, in being offered as a sacrifice
Adams sin. And surely we may suppose,
the Covenant being broken betwixt G
and *Adam*, Justice would not have admi
of one houres respite, before it had proce
to execution, to the utter destruction bo
Adam and the whole Creation, had not C
in the very nick of time stood as the Ram
rather the Lambe) in the bush, and steppe
to performe the work of the Covenant; A
hence I conceive it is, that St. *John* calls
Rev. 13.8. the Lambe slaine from the beginning of
world. And now I hope it is apparent
Adam offered sacrifice, even the very s
houre that he sinned, and questionlesse
Lord had taught him that his sacrifice
Gibens on Genesis. signifie his acknowledgement of his sinne,
that he looked for the seed of the wo
promised to be slaine in the evening of
world, thereby to appease the wrath of G
for his offence; The which *Adam* no do
taught his sons, when he taught them to o
sacrifice. And therefore assuredly wee
with the Hebrew Doctors conclude, T
Ainsworth on Gen. *Adam* was a repentant sinner, and was
visedome, that is to say, by faith in Chr
brought out of his fall.

Neop

Neoph. Well Sir, I remember you said, that the promise of the seed of the woman was the only comfort of *Adam*, and the rest of the holy Fathers untill the time of *Abraham*: I pray you what followed then?

Evan. Why then the Promise was turned into a Covenant with *Abraham* and his seed, and oftentimes repeated, *That in his seed all nations should be blessed.* Which indeed was the very voyce it selfe of the Gospel, it being the true testimony of Jesus Christ, even as the Apostle *Paul* beareth witnesse, saying; *The Scripture foreseeing that God would justifie the Gentiles through faith, preached before the Gospel unto Abraham, saying, In thee shall all the nations of the earth be blessed.* And the better to confirme *Abrahams* faith in this promise of Christ, it is said not long after, That *Melchisedec came forth, and blessed him.* Now, saith the Apostle, *This Melchisedec was a Priest of the most High God, and by interpretation, King of Righteousnesse, and King of Peace, without father, and without mother, and so like unto the Son of God, who is a Priest for ever after the order of Melchisedec*, And both King of Righteousnesse and Prince of Peace, yea and without father as touching his manhood, and without mother as touching his Godhead: whereby

Gen. 12. 13
Gen. 18. 18
Gen. 20. 12
Gal. 3. 8.
Heb. 7. 1, 2.
Heb. 6. 20.
Ier. 23. 6.
Isa. 9. 6.

whereby we are given to understand, that
was the purpose of God that *Melchise*
should in these particulars resemble the
son and office of Jesus Christ the Son of G
and so by Gods own appointment be a
of him to *Abraham*, to ratifie and confi
the promise made to him and his seed in
spect of the eternall Covenant, to wit,
they should be so blessed in Christ, as *M*
chisedec had blessed him. Nay let me tell y
I have read of some godly Interpreters, one
more, (whose names I doe not now remem
ber) that have thought *Melchisedec* to
Christ himselfe, manifest by a speciall dispe
sation and priviledge unto *Abraham* in
flesh, who is therefore said to have seen
day, and rejoyced. Now this promise
confirmed, passed by hand from *Abraham*
Isaac, and from *Isaac* to *Jacob*, and *Ja*
left it by his last will unto his Children
these words, *The Scepter shall not depa*
from Judah, nor a Lawgiver from betwe
his feet, till Shilo come: That is to say,
Judah shall Kings come one after anoth
and many in number, till at last the L
Jesus come, who is King of Kings, and L
of Lords; Or as the *Thargum* of *Jerusale*
and the *Onkelos* do translate it, Untill *Chri*
or the *Anointed* come. And by this mean

Dixon on the Hebr.

Ioh.8.56.

B. Babing. on Gen.

Du Iles. in tru. Christ. Rel.

wi

as the faith of the other godly ſupported,
ll the time of *Moſes*; and then at their
parture out of Egypt, Chriſt Jeſus was
oſt clearely manifeſted to the Iſraelites in
e Paſſeover Lambe, for as that Lambe *Exod.* 12.5
as to be without ſpot or blemiſh, even ſo 1 *Pet.* 1.19
s Chriſt, as the Apoſtle *Peter* teſtifieth: *Exod.* 12.3
d as that Lambe was taken up the tenth *Tindal*, in
y of the firſt new moon in March, even ſo his works,
e very ſame day of the ſame moneth came p.439.
riſt to Jeruſalem to ſuffer his paſſion: And *Ainſw.* on
that Lambe was killed on the fourteenth *Exod.*
y at Even, even ſo did Chriſt give up the *Mar.* 15.33
oſt on the ſame day, and at the ſame houre 34.35.
the day: And as the blood of that Lambe *Exod.* 12.7
as to be ſprinkled on the Iſraelites doore- *Pſal.* 51.7.
oſts, ſo is the blood of Chriſt ſprinkled on 1 *Pet.* 1.2.
eevers hearts by faith. So was their de- *Diodat.*
verance out of Egypt a figure of their re-
mption by Chriſt; Their paſſing through
e Red Sea, was a type of Baptiſme, when
riſt ſhould come in the fleſh; So their
anna in the Wildernes, and water out of the
ock, did reſemble the Sacrament of the
ords Supper; And therefore (ſaith the Apo- 1 *Cor.* 10.
le) *they did all eat the ſame ſpiritual meat,* 3.4.
d did all drinke the ſame ſpirituall drinke;
r they dranke of that ſpirituall Rocke that
llowed them, and that Rocke was Chriſt,

And

And then when they came to Mount Si
the Lord revived and promulgated the co
nant of workes, meerely with relation
Christ, and the covenant of grace; and th
fore, when they upon the hearing of the
venant of workes, desired a Mediator,
Lord highly approved of their words, as
may see, *Deut.* 5. where *Moses* repeat
what they had said, addes further, saying,
Lord heard the voyce of your words when
spake to me; and the Lord said unto me, I h
heard the voyce of the words of this people w
they have spoken unto thee, they have well s
all that they have spoken: Where I pray
notice that they were not commended
saying, *All that the Lord commandeth us*
will do. No (saith a godly Writer) they we
not praised for any other thing, then for
siring a Mediator, whereupon the Lord p
miseth Christ unto them, even as *Moses* tel
fieth, saying, *The Lord thy God shall raise*
unto thee a Prophet like unto me, from a
you, even of your brethren, unto him shall
hearken, according to all that thou desiredst
the Lord thy God in Horeb, in the day of
Assembly, when thou saidst, Let me heare
voyce of the Lord my God no more, nor see
great fire any more, that I die not, and the L
said unto me, they have well spoken, I will r
thi

The Author of the benefit of Christ's death. *Aynsworth* on *Deut.*

Deut. 18. 15, 16, 17, 18. &c.

...em up a Prophet from among their brethren ...e unto thee, and I will put my Words in his ...outh, and he shall speake unto them all that ...command him. And hereupon doubtlesse it ...n that Christ said unto the Jewes, *If you ...d beleeved Moses, yee would have beleeved ...n; for he wrote of me*: Yea, this it was that ...wrote of him, *For Christ is that Prophet ...ich the Lord promised to raise up*; as both ...int *Peter* and Saint *Steven* doe beare wit-...esse. Joh. 5. 25. Act. 3. 22. Act. 7. 37.

Now after that the Lord had spoken the ...n Commandements to the Assembly in the ...ount, out of the midst of the fire, and had ...itten them in two Tables of stone with his ...n finger, he delivered them to *Moses*, com-...anding him to put them into the arke, and ...he did: now the Arke was a notable type ...f Jesus Christ, and therefore the putting of ...em therein, did shew that the Morall Law, ...it is the Covenant of workes, was in Christ ...fectly fulfilled, and that he is the end of ...e Law, for Righteousnes to every one that ...eveth. Deut. 5. 22. Deut. 9. 10. Deut. 10. 5. Reinolds on Psal. 110. p. 35. Rom. 10. 4.

Then the Lord called unto *Moses*, and ...ke unto him out of the Tabernacle, and so ...oses wrote the other Lawes, not in tables ...f stone, but in an Authenticall Book, called, ...he *Book of the Covenant*, which book Lev. 1. 1. Exod. 24. 2. Anſworth on Ex. 24.

Moses

Moſes read in the audience of the people, a
they conſented unto it: Then *Moſes* havi
before ſent young men of the Children
Iſrael, who were firſt borne, and therefo
Prieſts untill the time of the Levites, to of
Sacrifice of burnt-offerings, and Peace-offe
ings unto the Lord; he took the blood, a
ſprinkled it on the people, and ſaid, beh
the blood of the Covenant, which the Lo
hath made with you concerning theſe thin
whereby they were taught that by vertue
blood, this Covenant betwixt God and the
was confirmed, and that Chriſt by his dea
and bloodſhed, ſhould ſatisfie for their ſinn

Dixon on the Heb.

Neoph. But ſtay, Sir, I pray you wh
Covenant was this which now was made b
twixt the Lord and them?

Evan. It was not the Covenant of worke
for as you heard, that was made with the
before, and had performed its right office,
humbling them, and making them ſigh a
groane, and ſeek for the aide and help of
Mediator; So that the Covenant which w
at this time renewed with the Iſraelites, I
it was not the Covenant of workes whi
had formerly been made with *Adam*, *Do*
and live; but it was the Covenant of Gra
which had formerly been made with *Abra*
ham, *Beleeve and live.*

Cal. inſti. lib. 2.

Neop

Neoph. But, Sir, was it every way the very ſame Covenant that God made with *Abraham.*

Evan. Surely I do beleeve that Maſter *Bullenger* ſpake very truely, when he ſaid, that God gave theſe people no other Religion, in nature, ſubſtance, and matter it ſelf, differing from the Lawes of their Fathers, though for ſome reſpects he added thereunto many Ceremonies, and certaine Ordinances, the which he did to keep their mindes in expectation of the comming of Chriſt, whom he had promiſed unto them, and to confirme them in looking for him, leaſt they ſhould wax faint; and as God did thus by the Ceremonies, as it were, leade them by the hand to Chriſt, ſo did he make them a promiſe of the land of *Canaan* and outward proſperity in it, as a type of Heaven and eternall happineſſ.

Bullinger com. places.

Calvin. Inſtit. lib. 2.

Calvin. Inſtit. p 157.

Antim. I pray you, Sir, give me leave to aske you whether you think that theſe Iſraelites, at this time did ſee Chriſt in their Sacrifices and Ceremonies?

Evan. Yea, there is no doubt but *Moſes* and the reſt of the ſpirituall beleeving Jewes, did ſee Chriſt in them; for ſaith Godly Mr. *Tindall*, though all the Sacrifices, and Ceremonies had a ſtar light of Chriſt, yet ſome of

In his Prologue on *Leuit. pag.* 12.

them had the light of the broad day, a litt
before the Sun riſing; and did expreſſe hi
with the Circumſtances, and Vertue of H
Death ſo plainly, as if His Paſſion had be
acted upon a ſcaffold; in ſo much ſaith h
that I am fully perſwaded, and cannot b
beleeve, that God had ſhewed *Moſes* t
ſecrets of Chriſt, and the very manner of H
Death aforehand; and therefore no doub
but they offered up their Sacrifices by faith
Heb. 11.4. the Meſſiah: as the Apoſtle teſtifieth of *Abe*
there is no queſtion but every ſpirituall belee
ving Jew, when he brought his Sacrifice
Levit. 1.4. be offered, and according to the Lords com
B. *Babing.* mand laid his hands upon it, whilſt it w
on *Lev.* 1.4 yet alive, he did from his heart acknowled
that he himſelf had deſerved to dye, but y
by the Mercy of God he was ſaved, and
deſert laid upon the beaſt, and as that be
was to dye, and be offer d in Sacrifice f
him, ſo did he beleeve that the Meſſiah ſho
come and dye for him, upon whom he put
hands, that is, laid all his iniquites by the ha
Beza on of faith, ſo that as *Beza* ſaith, the Sacrifi
Job. 1. were to them holy Myſteries; in which, as
certaine glaſſes, they did both ſee themſel
to their own condemnation before God, a
alſo beheld the Mercy of God in the prom

ed Meſſiah, in time to be exhibited; And herefore, ſaith *Calvin*, the Sacrifices, and atisfactory offerings, were called *Aſhemoth*, which word properly ſignifyeth ſin it ſelf, to hew that Jeſus Chriſt was to come and perorme a perfect expiation, by giving his own oul to be an Aſham, that is, a ſatisfactory blation. *Inſtitut. pag. 239.*

Antim. And did they alſo underſtand the nd of *Canaan* to be a Type of Heaven?

Evan. There is no doubt but that the odly Patriarkes, yea and the ſpirituall beeving Jewes, did ſee their Heavenly inhetance, through the promiſe of the Land of anaan; As the Apoſtle teaſtifyeth of *Abram. Heb.* 11. where he ſaith, that he ſojourn- in a ſtrang Country, and looked for a City ving a foundation, whoſe builder and ma- r is God, whereby it is evident, that the ight and eminency of *Abrahams* faith, was looking for an everlaſting life in Heaven; e like teſtimony he gives of *Sarah*, *Iſaacke* d *Iacob*, when he ſaith, all theſe died in th, intimating thereby, that they did not pect to recieve the fruit of the promiſe till er death. And therefore in all their travels y had before their eyes the bleſſednesſe of life to come, which cauſed old *Iacob* to *Heb.* 11. 10 *Cal. Inſt. pag.* 204.

Gen. 49. 18. ſay at his death, *Lord I have waited for* [illegible] *Salvation*, the which Speech the *Chaldee* P[illegible] raphraſes explaine thus, *Our Father Iac[illegible] ſaid not, I expect the Salvation of Gid[illegible] ſon of Ioaſh, which is a temporall Salvati[illegible] nor the Salvation of Sampſon, ſon of Mano[illegible] which is a tranſitory Salvation; but the S[illegible] vation of Chriſt the ſon of David, who ſ[illegible] come and bring unto himſelf the ſons of Iſra[illegible] whoſe Salvation my ſoul deſireth*; And is it [illegible] ſaid, *That by faith Moſes eſteemed the rep[illegible]* Heb. 11. 26 *of Chriſt greater riches then all the treaſure[illegible] Egypt, becauſe he had reſpect unto the rec[illegible] pence of Reward*; And ſo afterwards the P[illegible] phets, ſo oft as they ſpake of the bleſſedn[illegible] of the faithfull, the perfect image that [illegible] Cal. inſtit. pag. 207. have painted thereof, was ſuch as might[illegible] viſh mens mindes out of the earth, and of[illegible] ceſſity raiſe them up to the conſideration [illegible] the felicity of the life to come.

Neoph. I pray you, Sir, go on with [illegible] buſineſſe in hand, and as you have ſhewed [illegible] God purpoſed and promiſed to help the m[illegible] ry of man; ſo I beſeech you let us alſo k[illegible] how he performed it.

Evan. The Scripture teſtifieth, that G[illegible] 1 Pet. 1. 20 according to his fore-ordination before t[illegible] Act. 3. 24. and his promiſe by his Prophets in t[illegible] Gal. 4. 4.

d in the fulneſſe of time, ſend forth his ſon,
ade of a woman, made under the Law, to *Hookers*
deeme them that were under the Law, who *Soules Iu-*
reſsing himſelf to the work, by puting him- *ſtifica. pag.*
f in the roome and place of all the faithfull, *173.169.*
od charged all their ſins upon him, even all *Iſa.53.6.*
e ſins of all the faithfull from the beginning *2 Cor.5.21*
the world, to the end of it: then came the *Hooker.*
w, as it is the Covenant of Workes, and *pag.175.*
oceeded with full ſcope againſt him, ſay-
g I find him a ſinner, yea ſuch a one as hath
ken upon him the ſinnes of all men, and I *Luther on*
no ſin no where but in him, therefore let *Gal.p.137.*
n dye upon the Croſſe; and ſo it ſet upon
n, killed him; And by his paſsion he ſuffer- *Hooker*
fully whatſoever puniſhment Divine Ju- *pag.202.*
ce required, or was deſerved by the ſins of
the faithfull, and ſo by this meanes all true
leevers are delivered from the Law, as it is
e Covenant of Workes, being dead to that, *Rom.7.6.*
that being dead; and if they be delivered
om the Law, then are they alſo delivered
om ſin, wrath, death, the devil, and hell, and
ay tryumphingly ſay with the Apoſtle,
anks be to God who hath given us victory *1 Cor.5.57*
rough our Lord Jeſus Chriſt.

Neoph. But, Sir, I remember you ſaid, that
ans tranſgreſing the Govenant of Workes,

made him lyable to the payment of a doub
debt, did Christ pay them both?

Evan. Yea indeed, he paid mans debt
Mat. 3. 15. doing, by fulfilling all righteousnesse in
life, and he paid mans debt of suffering,
Phil. 2. 8. becomming obedient to death, even the de
of the crosse.

Neoph. But, Sir, how could the suffer
of Christ, which in respect of time were
finite, satisfie an infinite Majesty that was
fended?

Evan. Though the sufferings of Ch
in respect of time were but finite, yet in
spect of the Person that suffered, his sufferi
came to be of infinite value, for Christ w
God and man in one Person, and therefo
his sufferings were a sufficient and full r
some for mans soule, being of more va
than the death and destruction of all cr
tures.

Neoph. But, Sir, doth not the covenant
works require mans own obedience or
nishment, when it saith, *He that doth t
things shall live in them; and cursed is ev
one that continueth not in all things which
written in the Book of the Law to do them*

Evan. Though the covenant of works
quires mans own obedience or punishme

et it no where diſalloweth or excludeth that *Vrſin. Cat.*
hich is done or ſuffered by another in his be-
alfe, neither is it repugnant to the juſtice of
od, for ſo there be a ſatisfaction performed
y man through a ſufficient puniſhment, for
e diſobedience of man, the Law is ſatisfied,
d the juſtice of God permitteth that the of-
nding party be received into favour, and he
to be acknowledged after ſuch ſatisfaction
ade, as a juſt man, and no tranſgreſſor of the
w, and though the ſatisfaction be made by
ſurety, yet when it is done, the principall is
y the Law acquitted, for this is the voice of
e Goſpell, that which was impoſſible for *Rom.* 8. 3.
e Law, God ſending his own Son.

Neoph. But, Sir, you ſpake ere-while, me
ought, as if beleevers were dead to the
w.

Evan. Yea indeed, as the Law is the co-
nant of works, all true beleevers are dead
to it, and it is dead to them, for they being
y faith incorporated into Chriſt, what the
w of works did to him, it did the ſame to
em; ſo that whē Chriſt hanged on the croſſe,
eleevers, after a ſort, hanged there with him.
nd therefore the Apoſtle *Paul* having ſaid,
through the Law am dead to the Law; addes *Gal.* 2. 19,
next verſe, *I am crucified with Chriſt:* 20.

which words the Apoſtle brings as an argument to prove that he was dead to the Law, for the Law had crucified him with Chriſt:

On *Galat.* pag. 81. Upon which text *Luther* ſaith, *I likewiſe am crucified and dead to the Law, for as much as I am crucified and dead with Chriſt.* And again, *I beleeving in Chriſt, am alſo crucified with Chriſt.* In like manner the Apoſtle ſaith

Rom. 7. 4. to the beleeving *Romans*, *So yee my brethren are dead alſo to the Law by the body of Chriſt.*

Dr. *Willet* on the Text. *Elton* on the Text. On the Text. Now by the body of Chriſt, is meant the paſſion of Chriſt upon the Croſſe, or which is all one, the ſufferings of Chriſt in his humane nature. And therefore we may conclude with *Tindall*, That all ſuch are dead concerning the Law, as are by faith crucified with Chriſt.

Neoph. But I pray you, Sir, how doe you prove that the Law is dead to beleevers?

Evan. Why, as I underſtand the Apoſtle affirmes it, *Rom.* 7. 1 6.

Neoph. Surely, Sir, you miſtake, for I remember the words of the firſt verſe are, *Know yee not brethren (for I ſpeake to them that know the Law) how that the Law hath dominion over a man as long as he liveth?* And the words of the ſixt verſe, are, *But now we are delivered from the Law, that being dead, wherein we were held, &c.*

Evan.

Evan. I know right well that our laſt
anſlation doth ſo render the words: But
odly and learned *Tindall* renders the words
f the firſt verſe, thus, *Remember yee not bre-*
ren (I ſpeak to them that know the Law)
hat the Law hath dominion over a man as
ng as it endureth. And B. *Hall* paraphra-
th upon it thus, *Know yee not brethren that*
he Moſaicall Law hath dominion over a man,
hat is, ſubject unto it, ſo long as the ſaid Law
in force. So likewiſe *Origen*, *Ambroſe* and
Eraſmus do all agree, that by theſe words,
While [*He*] *or it Liveth*, we are to under-
and, as long as the Law remaineth. And *Pe-*
r Martyr is of opinion that theſe words,
While [*He*] *or it liveth*, are indifferently re-
erred either to the Law or the man, for, ſaith
e, *The man is ſaid to be dead*, verſe the fourth,
nd *the Law is ſaid to be dead*, verſe the ſixth;
ven ſo, becauſe the word *He*, or *It*, menti-
ned verſe the firſt, doth ſignifie both ſects in
he Greeke, *Chryſoſtome* thinketh that the
eath both of the Law and the man is inſinu-
ted. And *Theophylact*, *Eraſmus*, *Bucer*,
nd *Calvin*, do all underſtand the ſixth verſe,
f the Law being dead. And as the death of
he beleever to the Law, was accompliſhed
y the death of Chriſt, even ſo alſo was the

Alledged by Dr. *Willet.*

See Dr. *Willet.*

Lawes

Fox that wrote the Booke of Martyrs.

Lawes death to him: For ſaith Maſter *Fox* in his Sermon of Chriſt crucified; here he we upon one Croſſe: two Crucifixes, two t moſt excellent Potentates that ever were, t Son of God, and the Law of God, wraſtli together about mans ſalvation, both c down, and both ſlain upon one Croſſe, ho be it not after a like ſort; firſt the Sonne God was caſt down and took the fall, not f any weakneſſe in himſelf, but was content take it for our victory: By this fall the La of God in caſting him down was caſt in own trip, and ſo was faſt nailed hand and fo to the croſſe, according as we reade in Sa *Paul's* words, *Coloſſ.* 2. 14. And ſo *Luth* ſpeaking to the ſame point, ſaith, This wa

On *Galat.* *pag.* 184.

wonderfull combate, where the Law bein creature, giveth ſuch an aſſault to his Creat in practiſing his whole tyranny upon the S of God. Now therefore, becauſe the Law

Pag. 185.

ſo horribly and curſedly ſin againſt his Go it is curſed and arraigned, and as a theefe curſed murderer of the Son of God, loſeth his right, and deſerveth to be condemned; t Law therefore is bound, dead, and crucif to me, it is not only overcome, condemn and ſlain unto Chriſt, but alſo to me beleevi in him, unto whom he hath freely given th victory.

Neop

Neoph. But I pray you, Sir, what doe you mean, when you ſay, a beleever is dead to the Law, and that the Law is dead to him, or what are we to underſtand by this double death?

Evan. Death is nothing elſe but a diſſolution, or untying of a compound, or a ſeperation between matter and forme; as when the ſoul and body of a man is ſeperated, we ſay, he is dead; ſo that by this double death, we are to underſtand nothing elſe, but that the bargaine, or covenant, which was made between God and man at firſt, is diſſolved, or untyed, or that the matter, and forme of the Covenant of Workes is ſeperated to a beleever, and that is, when God doth not pitch and poynt that firſt Ordination to a beleever, that either he himſelf muſt performe the condition of the Covenant of Workes, or elſe not come to happines, but accepts of Jeſus Chriſt; the Apoſtle in the beginning of the ſeaventh Chapter of the *Epiſtle* to the *Romans*, compares this compact bargaine or covenant between a man in the ſtate of nature, and the Law, as it is the Covenant of workes, to the compact or covenant that is made between man and wife in mariage, and this death to their death, ſo that although man and wife be mutually, engaged to performe

duties

duties each to other, whileſt they both live, yet when either of them is dead, the other is freed; even ſo, though man in the ſtate of nature be engaged to the Law, yet when death hath ceaſed both on him and the Law, he muſt needs be free from his engagements, according to the ſaying of *Chryſoſtome* on the place, if the wife be free when the husband is dead, then much more when ſhe is dead alſo.

Allédged by Doctor *Willet.*

Neoph. Then, Sir, I do percieve that the caſe ſtands thus. That like as whatſoever *Adam* did, or befell him, is to be reckoned as done by all mankind, and to have befallen them; even ſo, whatſoever Chriſt did or befell him, is to be reckoned, to have been done by all beleevers, and to have befallen them.

Evan. Yea indeed, whoſoever reckons thus, reckons according to Scripture, for *Rom.* 5. 12. all are ſaid to have ſinned in *Adams* ſin, *in whom all have ſinned* ſaith the text: Namely in *Adam*, as in a publique perſon, all mens acts were included in his, becauſe their perſons were included in his; likewiſe in the ſame Chapter it is ſaid, *the death paſſed upon all men*, namely for this, that *Adams* ſin was reckoned as theirs: Even ſo *Rom.* 6. the Apoſtle ſpeaking of Chriſt, ſaith

Maſter *Tho. Good. Chriſt ſet forth. p.* 87.

In that he died, he died unto ſin once, but in that he liveth, he liveth unto God, ſo likewiſe Rom.6.11. ſaith he in the next *verſe*, *Reckon yee your ſelves to be dead unto ſin, but alive unto God, through Ieſus Chriſt our Lord*: and ſo as touching the Reſurrection of Chriſt, the Apoſtle argues, that all beleevers muſt and ſhall 1 *Cor.*15. 20. riſe, becauſe Chriſt is riſen, and is become the firſt fruits of them that ſleep: Chriſt as the firſt fruits ariſeth, and that in the name and ſtead of all beleevers, and ſo they riſe in him and with him, for Chriſt did not riſe as a private perſon, but he aroſe as the publique head *Smith* on of his Church, ſo that in his ariſing, all be- the *Creed.* leevers did virtually ariſe; and as he at his Reſurrection was juſtified and acquitted from all their ſins, by God His Father, as having now fully ſatisfied for them, it was done to him as a common perſon, ſo that all beleevers were juſtified before God in Chriſt their head *Tho. Good.* at the time of Chriſts Reſurrection: So then *pag.*113. thus ſtands the caſe, That as ſin commeth *Forbs.* on from *Adam* alone unto all mankind, as he *Iuſtifica.* in whom all have ſinned, ſo from Jeſus *pag.*88.89. Chriſt alone commeth Righteouſneſſe unto all 107. that are in him, as he in whom they have all ſatisfied the Juſtice of God, for as by being in *Adam* and one with him, all died in him,

and

and with him transgresse the commandeme of God; even so in respect of faith, where beleevers are ingrafted into Christ, and spi tually made one with him, they did all in h and with him satisfie the Justice of God his death and sufferings; so that the obe ence of Christ being imputed to believers b God for their righteousnesse, it doth put the into the same estate and case touching right ousnesse unto life before God, wherein the should have been, if they had perfectly pe formed the perfect obedience of the Law *Doe this, and thou shalt live.*

Neoph. Well Sir, now I doe plainly s that there is no way to heaven and eterna happinesse, but only by Jesus Christ.

Evan. You know that Jesus Christ him selfe saith, *I am the way, the truth, and t life, and no man commeth to the Father b by me.* Besides this way *Christ*, saith *Luth* there is no way, but wandering; no verity, b hypocrisie; no life, but eternall death. A verily, saith another godly Writer, we c neither come to God the Father, be reco ciled unto him, nor have any thing to d with him by any other way or meanes, b only by Jesus Christ; for we shall not a where find the favour of God, true innoc

Joh. 14.6.

On Galat. p. 17.

Fr. Urban Regis, in his expos. of Christs Ser. going to Emaus.

, righteouſneſſe, ſatisfaction for ſinnes, help,
mfort, life or ſalvation any where, but only
Jeſus Chriſt, He is the ſumme & centre of all *Reynolds*
ine and revealed truths, neither is there any *on Pſ. 110.*
ing to be preached unto men as an object *p. 1.*
their faith, or neceſſary element of their
vation, which doth not ſome way or other
her meet in Chriſt, or refer unto Chriſt.

Neoph. Oh then how needfull is it to la-
ur to attaine to the knowledge of Chriſt!

Evan. Aſſure your ſelf, there is no know- *Dr. Vrban*
lge nor wiſdome more excellent, neceſſary, *Regius.*
heavenly, then the knowledge of Jeſus
hriſt, for this knowledge bringeth with it
erlaſting righteouſneſſe and ſalvation. I tell
u truly, God cannot be mercifull to any
an, without this mediator Chriſt: therefore *Calv. inſtit.*
e bleſſed and happy ſtate of the Church *p. 152.*
th been alway grounded upon the perſon
Chriſt; ſo that ſince the fall of the firſt
n, no knowledge of God availed to ſalva-
on, without the knowledge of the mediator
hriſt. We muſt therefore labour to acquaint
r ſelves with God in his ſon Jeſus Chriſt;
e muſt know him, and whom he hath ſent, *Joh. 17. 3.*
gether. The Apoſtle *Paul* ſeeing the ex-
llencie of this knowledge, tels the Corin-
ans, That *he determined to know nothing* *1 Cor. 2.*

amongſt

amongst them, but only Jesus Christ, and h crucified. Neither did he in his preaching u
2 Cor. 4. 5. them make discovery of any other know ledge as a matter of consequence or fai but only this knowledge.

Neoph. And, Sir, Did those that lived a dyed before the manifestation of Christ in t flesh, attaine to the true knowledge of Je Christ?

Evan. Doubtlesse Christ was alwayes s
Hebr. 4. 2. before the Fathers in the Old Testament, whom they might direct their faith, as shewed you before; and to say as the thi
Calv. In- stit. p. 152. is, God never put them in any hope of mer and grace, nor never shewed himselfe go unto them without Christ, so that the pr mise of salvation never stood firme till it ca to Christ: And without controversie, t godly in the old Testament knew Christ, a
Cal. Inst. pag. 198. had Christ, by whom they were joyned God, and injoyed his promises, and so hop for, and were partakers of all one salvati
On Galat. with us: According to the saying of *Luth* All the Fathers, Prophets, and holy King were righteous, and saved by faith in Chr
Alledged by Dr. Urb. Regis. to come: Yea, saith *Ignatius*, the Proph were Christs servants, who fore-seeing h in spirit, both waited for him as their Mast

nd looked for him as their Lord and Saviour, aying, *He ſhall come and ſave us.*

Neoph. But, Sir, were they partakers of ne way of ſalvation with us? Doth not the Prophet *Jeremy* make mention of two Covenants? *Jer.*31.31,32.

Evan. He doth ſo indeed, and the Apoſtle ehearſeth them again, *Hebr.*8.8,9 10. calling he one Old, and the other New, and indeed hey were ſo, in regard of divers circumſtanial Adminiſtrations, but in regard of ſubſtance they were all one, and the very ſame; for n all covenants this is a certain rule, if the ubject matter, the fruit, and the conditions e the ſame, then is the covenant the ſame: But in theſe covenants Jeſus Chriſt is the ubject matter of both, ſalvation the fruit of oth, and faith the condition of both, therefore though they be called two, yet muſt hey needs be one and the ſame; and this is onfirmed by two faithfull witneſſes, the one s the Apoſtle *Peter*, who ſaith, *We believe hrough the grace of our Lord Jeſus Chriſt hat we ſhall be ſaved*; even as they did, meaning the Fathers in the Old Teſtament, as is vident in the verſe before. The other is the poſtle *Paul*, who ſaith, *Abraham believed od, and it was accounted to him for righteouſneſſe.* Know yee therefore, that they which

Urſinus Catachiſ. pag.126.

*Act.*15.11

*Gal.*3.6,7.

are of faith, the ſame are the children of *braham*. By which teſtimony, ſaith *Luther*, may ſee that the faith of our Fathers in Old Teſtament, and ours in the New, is one in ſubſtance.

Neoph. But could they that lived ſo lo before Chriſt, apprehend his righteouſn by faith, for their juſtification and ſalvation

Evan. Yea indeed, for as Mr. *Forbes* tr On *Juſti.* pag. 90. faith, It is as eaſie for faith to apprehend ri teouſneſſe to come, as it is for faith to app hend by-gone righteouſneſſe; therefore aſſ your ſelfe that all juſtified ones, as well un *Urſinus* Catachiſ. pag. 125. the Old Teſtament, as under he New, had ſpect unto the only Mediatour, Chriſt, whom alone they were reconciled unto G *Dixon* on the *Hebr.* for from the worlds beginning to the thereof, the ſalvation of ſinners is only Jeſus Chriſt, according to the ſaying of Apoſtle, *Jeſus Chriſt yeſterday, and to* *Hebr.* 13.8 *and the ſame for ever.*

Neoph. But, Sir, were there not ſom mongſt the Jewes, who, though they *Moſes* and the Prophets, yet did not att to the knowledge of Chriſt, and ſo were juſtified nor ſaved?

Evan. Yea indeed, for though it be evid *Marſhall* of infants baptiſme. that the ſpirituall beleeving Jewes, upon delivery of the Law with great terrour, un

under moſt dreadfull penalties, did find in themſelves an impoſſibility of their keeping the Law, and ſo were driven to ſeek the help of a Mediator, even Jeſus Chriſt, of whom *Moſes* was a typicall Mediator, yet the carnall unbeleeving Jewes made a wrong uſe of the Law, for they conceiving that the Lords intention in giving the Law of the ten Commandements, as the covenant of works, was, that by the obſervation thereof, they might obtain juſtification and ſalvation; all the obedience which they yeelded unto it, was as to a covenant of works to obtain the favour of God and eternall happineſſe: For (ſaith *Martulus*) the Hebrewes ſay in the Book *Mehilta*, that there is no covenant but the Law, ſo that they reſted therein, and came ſhort of Chriſt; according to that of the Apoſtle, *Rom. 9. But Iſrael which followed the Law of righteouſneſſe, could not attain to the Law of righteouſneſſe. Wherefore, becauſe they ſought it not by faith, but, as it were, by the works of the Law.* And, *Yee have heard* (ſaith our Saviour) *it hath been ſaid by them of old time, Thou ſhalt not kill, &c.* That is to ſay, the ancient Jewiſh teachers (even the Prieſts and the Levites under the Law) who were the expounders of the Law, whom the Scribes and Phariſees did ſucceed, expounded the Law

Com. Pla. pag. 118.

Rom. 9. 31, 32.

Mat. 5. 21.

Perkins on Chriſts Sermon on the Mount.

thus literally, whereby it is evident that both the old and n[illegible] Scribes and Phariſees, who
*Mat.*23.2. ſate in *Moſes* chaire, did teach that the righteouſneſſe which the Morall Law required was but an externall righteouſneſſe conſiſting in the outward obſervation of the Law, for they not beleeving any other way to be juſtified and ſaved, but by the obſervation of the
Mr. *Gray* in his Ser. of the perfection of a Chriſtian. Law, did ſo expound it, as that according to their expoſition, it was poſſible for a man to fulfill the Law perfectly, and ſo be juſtified and ſaved by the works thereof: And as the Teachers taught, ſo no doubt but the hearers practiſed; and therefore queſtionleſſe many of the ſect of the Phariſees did labour to live and walk exactly according to all the ten Commandements, as touching the outward act, hoping to gain acceptance with God for the very work wrought; witneſſe that com-
Calvin on *Eſay* 58. plaint of theirs, *Iſa.*58.3. *Wherefore have we faſted*, ſay they, *and thou ſeeſt it not, we have puniſhed our ſelves, and thou regardeſt it not*; as if they ſhould have ſaid, Haſt thou any reaſon to rej ct our ſervices, faſts, and prayers, wherefore ſhouldeſt thou not reſpect them, canſt thou in equity ſuffer us thus to puniſh our ſelves for nothing? And thus you ſee how the carnall unbeleeving Jewes perverted the Lords intention in giving the Law

Law as the covenant of workes.

Neoph. But, Sir, do you think that they did yeeld perfect obedience to the Law, according to the Phariſees expoſition?

Evan. No, I think very few of them, if any at all.

Neoph. Why, what hopes could they then have to be juſtified and ſaved, when they tranſgreſſed the Commandements?

Evan. Peter Martyr tels us, that when they chanced to tranſgreſſe any of the ten Commandements, they had their ſacrifices to make ſatisfaction, as they conceived, for they looked upon their ceremonies without their ſignifications, and ſo had a falſe faith in them, thinking that the bare work was a ſacrifice and ſervice acceptable to God; which opinion of theirs is as old as *Cain*, for when the Apoſtle ſaith, That *by faith Abel offered up unto God, a better ſacrifice than Cain.* The Holy Ghoſt gives us to underſtand, that *Cain* offered not in faith, but in confidence of his own works, the which *Luther* teſtifieth, ſaying, *In Cain there was no faith or truſt in Gods grace and favour, but a meere preſumption of his own righteouſneſſe, for he being puffed up with pride, hoped that his offering would have pleaſed God.* The truth is, the carnal unbeleving Jewes did ſeperate Chriſt from their

In his Preface to the Epiſtle to the *Romans.*

Tindall on *Matth.* 5.

Heb. 11. 4.

In his Commen. on Gen. 4.

ſacrifices, thinking that they had diſcharged their duties very well, when they had ſacrificed and offered their offerings: And thus you ſee they turned all into the covenant of works, as well the Ceremoniall law, as the Morall law, thinking to obtaine juſtification and ſalvation by the works thereof.

Neoph. And I pray you, Sir, what doe you think was the cauſe that they did ſo?

Evan. The Apoſtle ſhewes the true cauſe of it, *Rom.*10.3. ſaying, *For they being ignorant of the righteouſneſſe of God, and going about to ſtabliſh their own righteouſneſſe, have not ſubmitted themſelves to the rihhteouſneſſe of God.* So that you ſee their ignorance and blindneſſe was the cauſe of it. And this was notably figured out in the vaile wherewith *Moſes* covered his face when he came out from the Lord to ſpeak to them; for as by reaſon of that vaile they could not ſee his face, ſo by reaſon of that vaile of ignorance that was over their hearts, they could not ſee that the true uſe of the Morall law was to drive them to the Ceremoniall law, and that the true uſe of the Ceremoniall law was to direct them to Chriſt; for *Moſes* face is nothing elſe but the Law in its right underſtanding.

*Exod.*34. 35.

2 *Cor.*3.13

*Gal.*3.24. *Tindal* in his works, p.184.

Neoph. And Sir, were there many of the people of the Jewes that had this vaile u

Igno-

ſignorance over their hearts?

Evan. Yea without queſtion very many, nay there were very few that had it not, eſpecially in the future ages after *Moſes*, for their blind guides had ſo levened them with their corrupt doctrine, that at the time of our Saviours comming in the fleſh, the Evangeliſt *Luke* makes mention but of two that knew him at *Jeruſalem*, when he was brought into the Temple, that is to ſay, *Simeon*, and *Anna*, for though all of them in generall had in their mouths the *Meſſiah*, and the bleſſed eſtate of the kingdom of *David*, yet they dreamed that this *Meſſiah* ſhould be ſome great temporall Monarch, that ſhould come in outward pompe and power, and ſave and deliver them from the Romans, of whoſe bondage they were very ſenſible and weary: But as for their ſpirituall bondage under ſin and ſathan, they ſaw no neede of any deliverance from it, for indeed they were not ſenſible of it, and all becauſe their teachers had turned the Law into a Covenant of workes, yea and ſuch a covenant as they themſelves were able to keep, if not by doing, yet by making ſatisfaction with their ſacrifices, and offerings, and though both our Saviour and his Apoſtles did labour by their preaching, and teaching, to remove this vaile from off their hearts by

Calvines Harmony. pag. 87.

shewing unto them the spirituall meaning of the Law; nay, though at the death of our Saviour the vaile of the Temple was rent twain from the top to the bottome, to shew that the shadowes of *Moses* Law should vanish away at the flourishing light of the Gospel, and that the mysteries of Christ which were formerly hid, were now laid open; yet notwithstanding when the Apostle wrote to the Corinthians, he saith concerning the Jewes, *Even to this day when Moses is read, the vaile is over their hearts.* For the removing whereof, the same Apostle (as it is probably thought) did write that divine and spirituall Epistle to them, called *The Epistle to the Hebrewes*, wherein he plainly and fully declareth the meaning of the sacrifices, ceremonies, and figures of the Old Testament, to wit, that Christ is that true, eternall and only Prophet, Priest and King, which was shadowed by the figures of the Law, and their Tabernacle ordinances, who being now indeed exhibited, all the shadows were to vanish away, and the Old Testament or Covenant which God made with their fathers, which consisted in these ordinances, was to give place to the new: yea, and though he brings the saying of the Prophet *Jeremiah* for the proofe of the same, yet notwithstanding we may say with the

Mat. 27. 51 *Tindal*, alledged by *Mar. Keck.* in com pl. p. 1112. *Mayor*, in his Treasury. 2 *Cor.* 3. 15. *Heb.* 8. 13. *Jer.* 31. 13.

e Apoſtle, that even to this day the ſame
ile remaineth untaken away; The Lord be 2 Cor. 3. 14
ereifull unto them.

Antim. Indeed, Sir, it ſeemeth that the ewes were, and are ſtill, much bent to ſeek ſtification and ſalvation by the workes of e Law.

Evan. The very truth is, it is the demand nature it ſelf, *What good thing ſhall I do to* *taine eternall life*? for man naturally doth nceive and apprehend God to be the great ſter of Heaven, and himſelf to be his ſer- nt, and that therefore he muſt do his work fore he can have his wages; ſo that natu- lly every man is apt, rather to ſeek juſtifica- on and ſalvation, by the Law, then by the oſpel; rather by the Covenant of Workes, en by the Covenant of Grace; and the rea- n is, becauſe the Law, or Covenant of Workes, was ingendered in the mindes of en in the very Creation; but the Goſpell, r Covenant of Grace is a miſtery, not known o man by nature, but revealed from Heaven ely to beleevers. And therefore when *Ari-* *otle* came to ſpeake of bleſſednesſe, and to iteh upon the next meanes to that end, he id, it was operation and working, with hom alſo agreeth *Pithagorus*, ſaying, it is ans felicity to be like unto God, (as how)

Taxes Mod-dle of Di-vinity.

Vrſin. Cat. pag. 130. Mat. 11. 27.

Dupleſſe Trueneſſe of Chriſts Religion.

by

by being righteous and holy: And thou ſu
miſeſt, ſaith *Iamlicus*, that there is ſo
other way to attain to felicity then godlineſ
but ſurely ſay I, only thoſe are happy, w
conſecrate, and unite themſelves unto G
after our example: And thus you ſee, th
not onely the Jewes, but alſo the Gentile
were bent to ſeek happineſſe by workes, a
doings; yea, and not onely ſuch Gentiles
never heard of the Goſpell or covenant
grace, but alſo ſuch as to whom it hath be
publiſhed and made knowne, witneſſe thoſ
to whom the Apoſtle *Paul* wrote his Epiſtle
and eſpecially the *Galathians*; for althou
he had by his preaching, when he was preſe
with them, made known unto them, the D
ctrine of the goſpel or covenant of grace: y
after his departure, through the ſeducem
of the falſe Apoſtles, they were ſoone turne
aſide to the law or covenant of works, t
ſeek juſtification by that way and meanes,
you may ſee it you do but ſeriouſly conſid
that Epiſtle: Nay it is to be feared, that ma
in theſe dayes, even amongſt us, who have n
onely heard the Goſpel preached, but alſo a
able, in words, to diſtinguiſh betwixt the la
and the goſpel, and in their judgements ho
and maintaine, that man is to be juſtifyed b
faith, without the workes of the law, and y

ffect and practice, that is to say, in heart
conſcience, ſeek to be juſtified partly by
workes of the law, eſpecially by ſuch
ligious exerciſes as are required in the law,
there is in every mans heart, naturally, a
poſition to Religion, and a ſimpathy be-
een that naturall diſpoſition and Religious
tions: and hence it was that *Plato* could
, *The end of Religion is to knit men unto*
d, and therefore you ſhall heare poor Ig-
rant people in the Country, yea and the
de multitude of ſenſuall livers ſpeake well
religious exerciſes, yea, and becauſe they
emſelves do often repeat the *Lords Prayer*,
Apoſtles Creed, and the *Tenne Comman-*
ments; and in that they come ſometimes to
ivine Service, and to heare a *Preaching upon*
ds good Sunday (as they call it) and ſeeing
at at *Eaſter* they receive the *Sacrament*,
ey would be thought to be Religious per-
ns themſelves, and therefore will hardly be
ſwaded that their condition is otherwiſe
en a happy condition, & if the Lord be pleaſ-
to convince any of this ſort, that they are
t in a good condition, then the ordinary
urſe that they take, for the moſt part is,
ey labour to be more religious, more ſtrict
d devoute, ſo as to become profeſſors, as
ey are uſually tearmed, and when they are
become

Truneſſe of Chriſt. Religion.

become such, then they are confident they
in a happy condition, especially if they at
to any great measure of knowledge, so a
be able to discourse and hold an argum
in way of disputing, or be able to pray w
in the esteeme of such as heare them, or
able to walke strictly at a hairs bredth, as
use to say, O here they rest and think the
selves happy men, and happy women inde
dispising, contemning, yea and condemn
all others that have not attained to the li
measure of gifts, at least wise in the thoug
of their hearts; now if they did thus endeav
to exercise themselves in Religious actio
as meanes of their justification and salvatio
and if they did endevour to walke thus stric
ly in all their wayes, after faith and justific
tion as a testimony of their love to God, f
loving them in Christ, then all this were go
and commendable in the eyes of God and
good men, but here is the mischefe, they
these things as counting them to be procur
causes of their justification, and so befo
faith, and therefore they are displeasing
On Gal. pag. 84. God; for as *Luther* truly saith, Good wor
must be done, not as the cause of righteou
nesse, but as the fruits of righteousnesse.

Ant. Sir, I am confident that this is the ve
state and condition of many a great Profess

this City, yea I am perſwaded that it is the ndition of this my friend *Nomiſta*, though ither they nor he will be perſwaded to it.

Evan. Indeed it is to be feared that many Profeſſor both in City and Country, are too ilty of theſe things; And indeed, as you y, tell them of it, and they will ſay, they are Papiſts, for they know right well that their wn works and performances are but as a enſtruous cloth, and therefore not to be ſted in, nor truſted unto at all in the caſe of ſtification; And yet I fear me they doe put nfidence in them, as it appears by their be- confident that they are in a good conditi- when they can pray, and perform other ties, as they think, well; and by their feares doubtings when they doe not. But what you neighbour *Nomiſta*, is this your con- ion, think you?

Nom. Indeed it may be that I have here- fore put confidence in my works and per- mances, but of late I am perſwaded I have ; and Sir, if you pleaſe to heare me, I will ate unto you how it was with me, and how is now, that ſo you may the better judge of After that it pleaſed God to convince me, at my preſent condition (as touching my le) was not good: I went to a Miniſter in s City, and told him that I had formerly li-

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become such, then they are confident they
in a happy condition, especially if they at
to any great measure of knowledge, so a
be able to discourse and hold an argum
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able to walke strictly at a hairs bredth, as w
use to say, O here they rest and think the
selves happy men, and happy women inde
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On *Gal.* pag. 84. God; for as *Luther* truly saith, Good wor
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ved a civill honeſt life, and therefore
thought my ſelfe to be in a good condi
but now I feared that would not ſerve
turne to bring me to heaven; why no, ſai
if you would go to heaven, you muſt fre
the hearing of Sermons oftener than you
done, and you muſt have a Church in
houſe, that is, you muſt pray, and reade,
inſtruct and catachiſe your family; for
braham did ſo, and other godly Chriſtian
ſo, and you muſt keep the Sabbath very ſtr
ly, and you muſt leave off your ſwearing
your faith, and troth, and ſuch like oat
and you muſt beware of lying, and all
words, and you muſt get good books to re
as Mr. *Dod* on the Commandements, Mr
Boltons Directions for comfortable wal
with God, Mr. *Brinſleys* True Watch,
ſuch like, and many other ſuch like direct
he gave me, the which I liked very well
and endevoured my ſelf to follow, for I
to the hearing of the moſt godly, zealous
powerfull Preachers that I could heare of,
wrote their Sermons after them ſo well
could, and repeated them to my family w
I came home, and ſpent the whole Lords
in publike and private exerciſes, and left
my ſwearing and lying, according to his
rection; in few words, I did ſo ſo reform

e, that whereas before I was only carefull performe the duties required in the second ble of the Law, and that to the end I might n favour and respect from civill honest n, and to avoid the penalty of mans law, or mporall punishment: Now I was also care- l to performe the duties required in the first ble of the Law, and that to gaine favour d respect from religious honest men, and to oid the penalty of Gods Law, even eternall mnation. Now when professors of Reli- on observed this change in me, they came my house, and gave unto me the right hand fellowship, and counted me as one of that mber; and then I invited godly Ministers my table, and made much of them, and n with that same *Myca*, mentioned in the ook of *Judges*, I was perswaded the Lord uld be mercifull unto me, because I had en a Levite to be my Priest; in a word, I now yeeld such an outward obedience and nformity to both the Tables of Gods Law, t I think there was never any Pharisee did strip me; yea I did so carry my selfe, that the godly Ministers, and religious honest n that knew me, did think very well of me; unting me for a very honest man, and a good ristian; and indeed I thought so of my selt, pecially because I had their approbation: and

Judg. 18. 19.

Discourse true hap. p.64.

and thus I went on bravely a greatwhile, till I read in Mr. *Boltons* Works, that the ward Righteousnesse of the Scribes and P risees was famous in those times; for be their forbearing and protesting against gr sins, as murder, theft, adultery, idolatry, the like; they were frequent and cons in prayers, fastings, and almsdeeds; so t without question many of them were persu ded, that their doings would purchase hea and happinesse. Whereupon I concluded, t I had yet done no more then they: and wi all I considered that our Saviour saith, *Mat.* 5.20. *except your righteousnesse exceed the righte neſſe of the Scribes and Phariſees, ye ca enter into the kingdome of God.* Yea, and also considered that the Apostle saith, *Ro* *Rom.* 2.28, 29. *not a Jew that is one outward, but he th one within, whose praise is not of men, bu God.* Then I concluded that I was not y true Christian; for, said I in my heart, I contented my selfe with the praise of m and so have lost all my labour and pa in performing duties, for they have bee better then outside performances, and th fore they must all fall down in a mode I have not served God with all my heart, A therefore I see I must either goe further, else I shall never be happy. And then I

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bout the keeping of the Law in good earneſt,
d laboured to performe duties, not onely
rwardly, but alſo inwardly from my heart
good earneſt, I heard, and read, and prayed,
d laboured to bring my heart, and force my
ule to every duty, I called upon the Lord in
od earneſt, and told him, that whatſoever
would have me to do, I would do, and that
ith all my hart, if he would but ſave my ſoul.
And then I alſo took notice of the inward
orruptions of my heart, the which I had not
rmerly done, and was carefull to governe
y thoughts, to moderate my paſſions, and
ſuppreſſe the motions and riſings of luſts,
baniſh privy pride, and ſpeculative wan-
onneſſe, and all vaine and ſinfull deſires of
y heart: And then I thought my ſelfe not
ly an outſide Chriſtian, but alſo an inſide
hriſtian, and therefore a true Chriſtian in-
ed; and ſo I went on a good while, till I
ſidered that the law of *God* requires paſſive
edience, as well as active, and therefore I
ſt ſuffer as well as doe, or elſe I could
t be a Chriſtian indeed; whereupon I be-
n to be troubled at my impatience in time
afflictions, and thoſe inward murmurings
d repinings which I felt in my ſpirit, and
en I laboured to bridle my paſſions, and
bmit my ſelfe quietly to God in whatſo-

ever fell out, then did I also begin, as it were to take penance upon my selfe, by abstinence fasting, and afflicting my soule, and mak pitifull lamentations in my prayers, whi were also sometimes accompanied with tea and then I was confident I was a good Chr stian; untill I considered that those Jewes whom the Lord complains, *Isa.* 58. did much as I; and then I feared againe that was not right with me as yet: Whereupo I went to another Minister, and told him thought I was in no better a condition th those Jewes; and he answered me that tho Jewes were Hypocrites, and did all in hypo crisie, and served not God *with all the hearts*, as I did; then I went home conte redly, and so continued untill I bethoug my selfe, that before the time of my conver sion I had been a transgressour from t wombe, yea, in the wombe, in that I w guilty of *Adam's* transgression, so that considered, that although I kept even wi God for the time to come; yet that did b only satisfie for the time present, and there fore would not free me from the guiltine of that which was done before, and th made mee troubled and disquieted againe. *Psal.* 51 5.

And then I went to a third Minister, an told him how the case stood with mee and

d he bade me be of good comfort, for ough it was true, my obedience since y conversion would not satisfie for my mer sinnes, yet in as much as I had onfessed and forsaked them, the Lord d therefore promised that I should find ercy: Then returned I home to my house, eared and comforted, and went to God earnest prayer, beseeching him for his ercies sake to pardon and forgive my ildinesse of *Adam's* sinne, and all my rmer actuall transgressions, and I would e a good servant for the time to come, and e my duty to him exactly, and being af- red that God had heard my prayer, I l to my businesse according to my pro- se, I heard, I read, I prayed, I fasted, I urned, and sighed, and groaned, and I tched over my heart, my tongue, and yes, in all my doings and dealings, both th God and man; but yet doe what I ld, I found many imperfections in my edience, for I was subject to sleepinesse, owsinesse, and heavinesse in prayer and ting, and in my conversation I observed ny failings, and my conscience told me t I sinned against God in this, and a- inst my neighbour in that, and then I s much troubled againe, for I considered

that the Law of God requireth, and is
ſatisfied without a perfect and exact o
dience. And then I went to the ſame M
ſter again, and told him how I had pu
ſed, promiſed, and ſtriven, and endeav
as much as poſſibly I could to keep
Law of God with all my heart perfect
And yet by wofull experience I had fou
that I tranſgreſſed it many wayes,
therefore I feared hell and damnation.
he bade me not feare, for the beſt Chri
ans have their failings and infirmities,
no man keepeth the Law of God perf
ly; and therefore, ſaid hee, goe on
as you have done, in endevouring to
your beſt, and what you want ſhall be
plyed by the obedience of Jeſus Chr
and this did ſatisfie mee, and comfor
mee very much: So I returned home
gaine, and fell to prayer, and told
Lord that now I ſaw I could not yeeld p
fect obedience to his Law, yet wou
not deſpaire, becauſe I had heard that
imperfections ſhould bee made up
Chriſts righteouſneſſe; therefore I
the Lord that I would no longer pro
him a perfect obedience, but onely to
my beſt, and wherein I came ſhor
would beleeve in Chriſt for the makin

compleat and a perfect righteouſneſſe:
d then I knew I was right, and not be-
e, and ſo have I remained untill this:
d now I pray you, Sir, tell me what you
nk of me.

Evan. Surely, as farre as I am able to
ge, you have not gone the right way to *Galath. 2. 14.*
truth of the Goſpell, and therefore
e cauſe to queſtion whether you be in a
od condition or no.

Neoph. Alas, Sir, what ſhall I do then,
truly I have endevoured to goe the ve-
ſame way, though the Lord knowes I
e come ſhort of him?

Evan. Why truly you muſt conclude,
ſo far forth as you have gone this way,
have gone a wrong way.

Nom. Sir, I know not what you call
truth of the Goſpell, but this I doe ve-
beleeve, and you ſhall never perſwade
otherwiſe, but that he that doth his beſt
fulfill the Law, and doth truly beleeve
what hee wanteth ſhall be made up
h the perfect righteouſneſſe of Jeſus
riſt, is in the right way to heaven and
mall happineſſe, this is the Anchor-hold
my ſalvation, which I am ſure will ne-
faile me.

Evan. But if you have no better An-

chor-hold than this, I feare me, if ever t
waves of Satans temptations arise, they
split your ship, (your soule I mean) u
some rock, for this is no better an Anc
hold than your strict Papists have, for
the doctrine of the Church of *Rome*, th
a man exercise all his power, and doe
best, then God for Christs sake will pard
all his infirmities, and save his soule;
therefore you shal see many of your Pap
very strict and zealous in the performa
of duties morning and evening, so ma
Ave-Maries, and so many *Pater-Noste*
yea many of them do great deeds of Ch
ty, and great workes of hospitality, and
upon such grounds, and to such ends
these; the Papists (saith Mr. *Calvin*) cann
abide this saying [*By faith alone*] for th
they think their owne workes are in part
cause of their salvation, and so they ma
a hotchpotch and mingle-mangle, that
neither fish nor flesh, as men use to say.

Prop. on Gal in octavo. pag. 45.

Nom. But stay, Sir, I pray, you are m
staken in mee, for though I hold that G
doth accept my doing my best to fulfill t
law, yet do I not hold with the Papists, th
my doings are meritorious, for I believ
that God accepts of what I do, neither f
the worker, nor workes sake, but only f
Christs sake.

Evan

Evan. Yet do you but ſtill go hand in hand with the Papiſts, for though they doe hold that their works are meritorious, yet they ſay it is by the merit of Chriſt that they become meritorious: But you are to know that as the juſtice of God requires a perfect obedience, ſo doth it require that this perfect obedience be a perſonall obedience, viz. it muſt be the obedience of one perſon only, the obedience of two muſt not be put together, to make up a perfect obedience; ſo that whoſoever would be juſtified before God, muſt either bring to him a perfect obedience of his own, and wholly renounce Chriſts, or els he muſt bring Chriſts perfect obedience, and wholly renounce his owne.

Dr. *Downam* on Juſt. pag. 149.

Ant. But beleeve me, Sir, it is beſt for him to bring Chriſts, and wholly renounce his own, as I thank the Lord I have done.

Evan. You ſay very well, for indeed the covenant of grace terminates it ſelfe only on Chriſt and his righteouſneſſe, God will have none to have a hand in the juſtification and ſalvation of a ſinner but Chriſt only, and to ſay as the thing is, neighbour *Nomiſta*, Chriſt Jeſus will either be a whole Saviour, or no Saviour, he will either ſave you alone, or not ſave you at all.

Ant. O Sir, you do please me wondro
well in thus attributing all unto Christ,
see you are the same that you were wh
I used to heare you; for to tell you the tru
it was by your means that I was fi
brought to renounce mine own righteou
nesse, and to cleave only to the righteou
nesse of Jesus Christ; and thus it was: Af
that I had been a good while a legall pro
fessour just like my friend *Neophytus*, a
heard none but your legall Preachers, wh
built me up in works and performances
their manner is. At last a familiar acquai
tance of mine, that had some knowledge
the doctrine of free grace, did commen
you for an excellent Preacher, and previ
led with mee to goe with him to hea
you, and your Text that day, I well re
member, was *Tit* 3.5. *Not by the works*
righteousnesse that wee had done, but a
cording to his mercy he saved us. When
you observed and fully proved, that man
owne righteousnesse had no hand in hi
justification and salvation, and so you de
horted us from puting any confidence
at all in our own workes, and doings
but exhorted us by faith to lay hold on th
righteousnesse of Christ only: At the hear
ing whereof, it pleased the Lord so to work
upon

pon my ſoule, that I plainly perceived that
ere was no more need of my works and
ings, nor nothing elſe, but only to believe
Chriſt for my juſtification; And indeed
y heart did aſſent unto it immediately, in-
much that I went home with abundance
f peace and joy in believing: So I gave
anks to God, for that he had ſet me at
berty from ſuch a ſore bondage as I had
en under; and I told all my acquaintance
hat a ſlaviſh life I had formerly lived, in
eing under the Law; for if I did commit
y ſin, I was preſently afraid I ſhould be
mned, and could never be quiet till I had
onfeſſed it to God, and craved pardon, and
miſed amendment: But now, I told
em, that my ſins did not trouble me at all,
t I was ſure that Jeſus Chriſt had freely
d fully ſatisfied and delivered me from
em all, both paſt, preſent, and to come;
that I was confident, what ſin or ſins I
d, or ſhould commit, they ſhould never
laid to my charge: And this, I thanke
od, I have continued believing unto this
y, being confident that I am ſo clothed
ith the perfect righteouſneſſe of Jeſus
hriſt, that God can ſee no ſin in me at all,
t beholds me without ſpot or blemiſh.
nd thus, Sir, you ſee I have alſo declared

unto

unto you how it is with me, and there
I pray let me hear what you thinke of

Evan. There is in this City at this
much talke about *Antinomians*;
though I hope there be very few that
justly deserve that title; yet I feare me
may say unto you in this case, as it
once said unto *Peter* in another
Surely thou art one of them, for
speech bewrayeth thee. And therefore
deale plainly with you, I question
ther you have as yet truly beleeved on
name of Jesus Christ, for all you are
confident.

Antinom. Why Sir, doe you think
possible for a man to have such
and joy as I have had, and have still,
thanke God, and yet not be a true belee

Evan. Yea indeed, I think it is
ble; for doth not our Saviour tell us
those hearers whom he resembles to
ground, immediately received the
with joy, and yet had no root in
selves, and so indeed were not true
leevers. And doth not the Apostle
give us to understand, that as there
forme of godlinesse, without the
of godlinesse; so there is a forme
faith without the power of faith;

Mat. 26. 73.

Mar. 4. 16.

2 Tim 3. 5.

ther

therefore prayes that God would grant unto the Theſſalonians the worke of faith with power. And ſo doubtleſſe there is a fained faith, as well as an unfained; and as our Saviour in the forementioned text doth plainly intimate, that the formall fained faith is compleate at once, ſo doth hee in the ſame Chapter as plainly give us to underſtand, that the unfained faith is not ſo, ſaying, *The kingdome of God is as if a man ſhould caſt ſeed into the ground, and ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring up and grow, he knoweth not how, firſt the blade, then the eare, after that the full corne in the eare.* Whereby it is evident, that true faith is produced by the ſecret power of God, by little and little, ſo that ſometimes a true beleever himſelfe neither knowes the time when, nor the manner how it was wrought. I tell you truly, that a true faith is not ordinarily begun, increaſed, and finiſhed all in a moment, as it ſeemes yours was; but groweth by degrees, according to that of the Apoſtle, *Rom.* 1. 17. *The righteouſneſſe of GOD is revealed from faith to faith*, that is, from one degree of faith to another, from a weak faith to a ſtrong

2 *Theſ.* 1. 11. 1 *Tim.* 1. 5.

Mar. 4. 26, 27, 28.

Diodat. on the text.

Wilſon on Rom. p. 17.

strong faith, from faith beginning, to faith increasing towards perfection, or fromfaith of adherence, tofaith of assurance. But your faith was compleat, as it seems, at once; And therefore though it hath been accompanied (as you say) with peace and joy, yet may it be a false faith for all that; for an hypocrite may have great raptures, yea, may have great joy, as if he were lift up into the third heaven, and have a great and strong perswasion that his estate is good. And therefore I beseech you take heed you be not deceived.

Dr. Preston of Faith, p. 86.

Ant. Then belike, Sir, you thinke that we are all three of us wrong, and none of us right.

Evan. I remember, *Luther* saith, that in his time, if they taught in a Sermon, that salvation consisted not in our works, or life, but in the gift of God; some men took occasion thence to be slow to good works, and to live a dishoneſt life: And if they preached of a godly and honest life, others did by and by furiously attempt to build ladders to heaven. And moreover hee saith, That in the yeare M.D.XXV. there were some fantasticall spirits, that stirred up the rusticall people to sedition, saying, That the freedome of

Chos. Ser. p. 65.

On Gal. p. 170

the Gospel giveth liberty to all men from all manner of Lawes, and there were others that did attribute the force of justification to the Law. Now, saith he, both these sorts offend against the Law; the one on the right hand, who would be justified by the Law; and the other on the left hand, who would be cleane delivered from the Law.

Now may not this saying of *Luthers* be fitly applied to you, neighbours, and friend? For have not you, neighbours *Nomista*, and *Neophytus*, offended on the right hand, in seeking to be justified by the Law? And have not you, friend *Antinomista*, offended on the left hand, who would be clean deliverd from the law?

Nom. I pray you, Sir, how doth it appeare that my neighbour, and I, have sought to be justified by the Law?

Evan. Why, did not you, by your own confession, hope, and strive, and struggle to keep the Law perfectly, and all to that end? And when you came to see that you could not perfectly fulfill it, then you were content to be beholden to Christ for the making of it up; but yet you conceived you were bound to doe your best to fulfill it: And did not he

also

alſo confeſſe that this was both his opinion and practice?

Nomiſt. Why Sir, Is not every Chriſtian bound to do his beſt to fulfill the law?

Evan. No, not in the caſe of juſtification and ſalvation; For, if you remember, I ſhewed you plainly, that never ſince the fall of man did God give the Law to any ſuch end; And therefore, ſaith *Luther* when the queſtion is concerning righteouſneſſe, life, and everlaſting ſalvation, the Law muſt be utterly removed out of our ſight, as if it had never been, nor never ſhould be, but as though it were nothing at all, even as if neither Ten Commandements, or One, either of *God* or *Biſhop*, or of *Ceſar* were given.

On Galat. p. 155.

Choſ. Ser. p. 97.

Learne therefore to ſpeak of the Law as contemptuouſly as thou canſt, in the matter of Juſtification, by the example of *Paul*, who calleth it the *Rudiments of the World*, *Pernicious Traditions*, the *ſtrength of ſinne*, *and the miniſter of death*. For if thou ſuffer the Law to bear rule in thy Conſcience, when thou ſtandeſt before God, wraſtling againſt ſinne and death; then is the Law indeed nothing elſe but a ſinke of all evils, hereſies and blaſphemies; for it doth nothing else but

On Galat. p. 181.

t increase sinne, accuse and terrifie the
nscience, threaten death, and set forth
od as an angry Judge. Here therefore, if
ou be wise, banish this stuttering and
mmering *Moses* far from thee with his
wes, and in any wise let not his terrors
d threatnings move thee; here let him
utterly suspected unto thee as an here-
que, and as an excommunicate and con-
mned person, worse then the Pope, or the
evill himselfe, and therefore not to be
rd or obeyed in any wise. Thus you see,
t in the case of Justification a Christian
not bound to doe his best to fulfill the
w, as you two have done.

Nom. Sir, I am confident, that if we
o have done so, we are not alone; for
know divers zealous and godly Christi-
s that are of our opinion in that point.

On Galat. p. 233.

Evan. It is no marvell though they be; as *Luther* saith, it is the generall opini-
of mans reason throughout the whole
rld, that righteousnesse is gotten by the
rks of the Law; for naturally man can
dge no otherwise of the Law, but that it
s given to make righteous, and to give
nd salvation. This pernicious opinion
the Law, that it justifieth and maketh
n righteous before God, is so deeply

On *Galat.* pag. 233.

rooted

rooted in mans reason, and all mankinde so wrapped in it, that it can hardly get out

Thos. Ser. p. 108 I my selfe, saith he, have now preached the Gospel almost twenty years, and have been exercised in the same daily by reading and writing, so that I may well seem to be free of this wicked opinion; yet notwithstanding, I now and then feele this old filth to cleave to my heart, whereby it commeth to passe, that I would willingly so have to doe with God, that I may bring something with my selfe, because of which he should give me his grace.

Nom. But Sir, is it such a hainous matter to seek Justification by the works of the Law, that *Luther* calls it a pernicious and wicked opinion?

Evan. Yea indeed; for so far forth as

Gal. 5. 4. Gal. 3. 19. Gal. 1. 7. Gal. 3. 10. Gal. 4. 25. Gal. 5. 7. Gal. 3. 11.

any man doth so, he makes his services his saviours, and rejects the grace of God, and makes the death of Christ of none effect, and perverteth Gods intention both in giving the Law, and in giving the Gospel, and keeps himselfe under the curse of the Law; and becomes the sonne of a bond woman, yea a servant, and a slave, and hinders himselfe in the course of well-doing. And to conclude, he goeth about a thing impossible, and so loseth all his labour.

Nom.

Neo. O Sir, how much have I deceived my
lf, for I verily thought I had done well
labouring to keep the Law; and now I
ceive I have done very ill in endeavou-
g to keep it to such an end; I thought to
ve become the more righteous thereby,
d now I see I am become the more sin-
l, and therefore although I thought to
ve attained to a happy condition thereby,
now I see I was in the way to misery.

Eva. The Apostle saith, *That without* Heb. 11.6
h it is impossible to please God; that is,
h *Calvin*, Whatsoever a man thinketh, *Inst.* p. 370
poseth, or doth, before he be reconciled
od by faith in Christ, is accursed, and
only of no value to righteousnesse, but
erraine deserving to damnation; for
atsoever is not of faith, is sinne: so that Ro. 14. 23.
osoever goeth about to please God with
rkes going before faith, goeth about to *Luther* on
ase God with sinne, which is nothing Gal. p. 63.
but to heape sinne upon sinne, to mock
d and to provoke him to wrath: nay,
ne say more with *Luther*, If thou beest On Gal.
hout Christ, thy wisdome is double foo- p. 25.
nesse, thy righteousnesse double sin and
iety: So that I say, if you have been hi-
to without faith, and so without Christ
it is possible you have) and so have put

confidence in your works, & made your
vices your saviours, instead of Christ; then
deed, though you have done those thi
wch in themselvs are good, and led an hon
life, yet are you become the more
full thereby, for saith *Luther*, They wh
Chos. Ser. pag. 65. have respect only to an honest life, it w
better for them to be Adulterers and Ad
tercesses, and to wallow in the mire:
doth not our Saviour for this cause tell
strict Scribes and Pharisees who put co
dence in their works, and so rejected Chr
Mat. 21. 31. that Publicans and Harlots shall enter
the kingdome of heaven before them;
therefore I must needs say, that if it
been so with you, then have you just
to conclude, that you are a misera
man.

Neo. Surely Sir, it is even so with
and therefore I beseech you tell me w
you would have me to do.

Eva. Why the first thing that you
do, is to endeavour to undo all that
have done already; for if it be as you
then have you attempted to travell tow
heaven by the way of the Covena
Works, and so having gone a wrong
you must go quite back again, before
can tread one step in the right way;

it be as you ſay, then have you attempted to build up the ruins of old *Adam*, and ſo have built upon the ſands like a fooliſh builder; and therefore you muſt throw down, and utterly demoliſh all that building before you can erect a new: in plain termes you muſt, as our Saviour ſaith, *Deny your ſelf*, that is, you muſt deny and utterly renounce all that ever you have, and all that ever you have done, all your knowledge and gifts, all your hearing, reading, praying, faſting, weeping, and mourning; all your good works and ſtrict walking muſt fall to the ground in a moment: And whatſoever you have counted gain to you in the caſe of Juſtification, you muſt now with the Apoſtle *Paul*, count loſſe for Chriſt, and judge it to be dung, that you may win Chriſt, and be found in him, *not having your own righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, the Righteouſneſſe which is of God by faith.* Phil. 3. 7, 8, 9.

Neo. Truely Sir, I do now plainly ſee that all my righteouſneſſe is nothing but wickedneſſe, and that I have loſt all my labour; O what ſhall I do that I may win Chriſt, for now I ſee, that he is all in all.

Luther on Gal. pag. 69.194.

Evan. Why here you are to work nothing, here you are to do nothing, here you are to render nothing unto God, but only receive the treasure which is Jesus Christ, & apprehend him in your heart by faith, although you be never so great a sinner; and so shall you obtain forgiveneſſe of sins, righteouſneſſe, and eternall happineſſe; not as an Agent, but as a Patient: not by doing, but by receiving; nothing here commeth betwixt but faith only, apprehending the promiſe offered: this then is perfect righteouſneſſe, to heare nothing, to know nothing, to do nothing of the Law or Works, but onely to know and believe that Christ Jesus is now gone to the Father, and ſitteth at his right hand, not as a Judge, but is made unto you of God, wiſdome, righteouſneſſe, ſanctification, and redemption: wherefore I pray you believe it.

Nov. I but Sir, what ground have I to build my faith upon, having no righteouſneſſe at all?

Evan. I beſeech you man call to minde and conſider that you are not to be juſtified and ſaved by a righteouſneſſe within you, but by a righteouſnes without you in Christ; and therefore the only, true, ſure, and firme ground of faith is this, (to wit) that God

Culverwel of faith. pag. 15.

the

the Father moved with nothing but his free love to mankinde lost, hath made a deed of gift and grant of his Son Christ Jesus, that whosoever of them all shall receive this gift by a true faith *shall not perish but have eternall life*: wherefore I beseech you believe. Joh. 3. 16.

Nev. I but Sir, how do you know, or rather how may I know that this deed of gift and grant is made unto me.

Eva. Jesus Christ himselfe saith, *Go and preach the Gospel to every creature under Heaven*; that is, goe and tell every man, without exception, that here is good news for him, Christ is dead for him, and if he will take him and accept of his righteousnesse, he shall have it. Therefore saith a godly Writer, For as much as the holy Scripture speaketh to all in generall, none of us ought to distrust himselfe, but believe that it doth belong particularly to himself. And to the end that this point wherein lyeth and consisteth the whole Ministery of our holy faith may be understood the better: let us put the case, that some good and holy King should cause a Proclamation to be made throughout his whole kingdome, by the sound of a Trumpet, that all Rebels and Banished men shall safely return home to their Mar. 16. 15. Dr *Preston* of faith, pag. 8. In a little Book called, *The benefit of Christs death.*

houſes, becauſe that at the ſuite and deſert of ſome dear friend of theirs, it hath pleaſed the king to pardon them, certainly none of thoſe Rebells ought to doubt but that he ſhall obtain true pardon for his Rebellion, and ſo return home, and live under the ſhaddow of that gracious King: Even ſo our good King, the Lord of heaven and earth, hath for the obedience and deſert of our good brother Jeſus Chriſt, pardoned us all our ſinnes, and made Proclamation throughout the whole world, That every one of us may ſafely return home to God in Jeſus Chriſt; therefore I beſeech you make no doubt of it, but
Heb. 10. 22. draw neer to God with a true heart in the full aſſurance of faith.

Neo. O But Sir, the caſe is not alike for when an earthly King ſendeth forth ſuch a Proclamation, it may be thought that he doth intend to pardon all, but it cannot be thought that the King of heaven doth ſo, for doth not the Scripture ſay, *That ſome*
Epiſt. Jude 4. *men are before ordained to condemnation*, and doth not Chriſt himſelf ſay, *That many are called but few are choſen*, and it may be
Mat. 22. 14. I am one of them that are ordained to the end, and therefore though I be called, I never was choſen, and therefore ſhall not be ſaved.

Eve

Eva. I beſeech you conſider, that though
he King of Heaven hath made known unto
s, that there be ſome Rebels that ſhall not
ave any benefit by the pardon, but are or-
ained to condemnation, yet ſo long as he
ath concealed their names, and offers the
ardon generally to all; without having any
eſpect either to election or reprobation,
urely it is great folly in any rebell, to ſay, it
ay be I am one of them that ſhall not have
enefit by it, & therefore I will not accept
f it, nor come in: for it ſhould rather move
s all, to give diligence *to make our calling* 2 Pet. 1.
nd election ſure, by beleeving it, for fear 10:
e come ſhort of it; according to that of
he Apoſtle, *Let us therefore fear leaſt a* Heb. 4. 1.
romiſe being left us of entring into his reſt,
ny of us ſhould ſeem to come ſhort of it:
And therefore I beſeech you know, that
ou have no warrant to trouble your ſelf
bout the point of Election and Repro-
ation, for that is a ſecret, and the Scrip-
ure tells us *Deutrinomy* chap. 29. verſe
9. *That ſecree things belong unto God,*
ut thoſe things that are revealed be-
ong unto us and to our children for e-
ver: Now this is Gods revealed will,
or it is his expreſſe Command, That
ou ſhould beleeve on the Name of his 1 Joh. 3. 23

Sonne Jesus Christ: yea, it is that which before all things he requires as his chiefest worship and his chiefest service. And therefore that is your duty to doe, by the doing whereof you may put it out of question, and be sure that you are one of Gods elect: for then with a firme faith, the righteousnesse of Jesus Christ belongs to all that believe; but I believe, and therefore it belongs to me for you having so good a warrant as Gods command; and so good an encouragement as his promise, I know not what should hinder you.

Dr. *Sibbs Souls Conflict.* pag. 621.

Dr. *Preston* of faith. pag. 9.

Neo. But truly Sir, I do now see my sin to be surely a vile sinfull wretch, that I cannot be perswaded that God commands me to believe, or hath made any promise to me.

Eva. Why doe you make exceptions where the Lord makes none? Goe, saith Christ, and preach the Gospel to every creature under Heaven: that is, go and tell every man without exception, Whatsoever his sins be; whatsoever his rebellions be; goe and tell him these glad tydings, that if he will come in, I will except of him, his sins shall be forgiven him, and he shall be saved if he will but come in, and take and receive me.

D. *Preston* on Love, p. 146.

Ver. Surely Sir I am altogether unwor-
of this grace, and therefore I cannot
k it doth belong to me.

Eva. I tell you truly it is only required
you to come with the hand of faith, and
ive Christ in the middest of all your un-
thinesse whatsoever: therefore I be-
ch you lay hold on Christ and imbrace
, and I warrant you he shall be yours
you shall be his, for indeed you shall be
ned together.

Ver. I cannot believe it, that Christ will
ry with such a poor sinfull unworthy
ech as I am.

Eva. Will you not beleeve it when Christ
self avoucheth it, saying, *As for thy na-* Ezek. 16.
y in the day that thou wast born, thy na- 4,5,8.
was not cut, neither wast thou washed
water to supple thee, thou wast not swad-
at all, nor salted at all: no eye pitied thee
any of these things unto thee: but when
ssed by and looked upon thee, behold thy
was a time of love, and I spread my skirt
thee, and covered thy nakednesse: yea,
I sware unto thee, and entred into cove-
with thee, and thou becamest mine, and
marry thee unto me for ever: yea, I Hos. 2. 19.
marry thee unto me in righteousnesse,
in judgement, and in mercy and compas-
sion.

ſion. Wherefore I beſeech you, let nei
your poorneſſe, ſinfulneſſe, nor unwor
neſſe, hinder you from comming unto
and receiving him by beleeving on
name; alas man, you muſt conſider,
Chriſt doth not require that you ſho
bring a portion with you to enrich him,
he is rich enough already, and therefor
Luk. 15.10 came to *ſeek that which was loſt*, and *to*
1 Tim. 1.15 *and ſave ſinners*, and *to juſtifie the ung*
Rom. 4.5. and *to give reſt to the heavie laden*; I
Mat. 11.28. you truely all that Chriſt requires in
or with you, is, That you be poor, and
nothing, but want all things; and in
the more miſerable and diſtreſſed you
Luthers the more willing is he to receive you
Chol. Ser. releeve you, ſo that in judging your ſelf
pag. 85. worthy, you do thereby become truely w
thy, and ſo have gotten a greater occ
of comming to him: O then do not
ſay with *Peter*, *Depart from me for I a*
Luk 5.8. *ſinfull man O Lord*; but rather ſay, *O*
unto me for I am a ſinfull man O Lord;
ſay moreover, moſt gracious Jeſu and
Chol. Ser. Chriſt, I am a miſerable poor ſinner,
pag. 87. therefore do judge my ſelf unworth
thy grace, but yet I having learned
thy Word, that thy Salvation belonge
ſuch a one, therefore do I come unto

him that right, which through thy gra-
promiſe belongeth unto me.
Le. I but Sir, though Chriſt Jeſus
thus willing to accept of me as you
yet I feare me God his Father is

Eva. Why now I ſee how you miſtake,
look upon God with the eye of rea-
and ſo you behold him as a Creator
of Chriſt, ſtanding in relation to you
rding to the tenour of the Covenant
works; but you being now in the caſe
ſtification, are to look upon God with
eye of faith, and ſo to behold him as a
eemer in Chriſt, ſtanding in relation to
according to the tenour of the Cove-
of Grace; *For*, ſaith the Apoſtle, *God*
in Chriſt reconciling the world unto 2 Cor. 5. 19
ſelf, not imputing their ſins unto them;
he had ſaid, becauſe as God ſtands in
tion to men according to the tenour
he Covenant of Works, and ſo out of
riſt, he could not without prejudice to
juſtice be reconciled unto them, nor
any thing to do with them other-
e then in wrath and indignation; there-
to the intent that juſtice and mercy Pſa. 85. 10.
ht meet together, and righteouſneſſe
peace might imbrace each other, and ſo

God

God might stand in relation to man accor-
ding to the tenour of the Covenant of grace
he put himself into his son Jesus Christ,
and shrouded himself there, that so he
might speak peace to his people. Sweetly
Chos. Ser. p.299. saith *Luther*, because the nature of God is
otherwise higher than that we are able to
attain unto it, therefore hath he humbled
himself to us and taken our nature upon him,
and so put himself into Christ; here he
looketh for us, here he will receive us, and
he that seeks him here shall finde him:
wherefore you having now to do in the
Luther on Gal. p.17. matter of reconciliation with God, and be-
ing disputing with your self how God is
to be found that justifieth and saveth sinners,
you are to know that in this case you are to
have to do onely with that God which came
down from heaven, and cloathed himself
Gal.2.20. with your flesh, and so loved you that he
gave himself for you: and therefore I pray
you say with a stedfast faith, I know none
other God, neither will I know any other
God, besides this God incarnate and clos-
Luther on the Text. thed with my flesh, who loved me and
gave himself for me, he saw in me nothing
but sinfulnesse and unworthinesse, yet this
good Lord had mercy on me, and of his
meer mercy he loved me, yea so loved me

that

he gave himself for me: Who is this
Even I wretched and damnable sinner,
so deerly beloved of the son of God,
he gave himself for me: O print this
Me in your heart, and apply it to
self, not doubting but that you are one
those to whom this *Me* belongeth. Thus
you would be quiet and certain in conscience, then let your faith burst forth through
things, not onely that you have within
, but also whatsoever is in heaven, earth,
hell, and never rest until it come to
rist crucified, and the eternall sweet mer-
and goodnesse of God in Christ; here,
re, is your resting place, here is your
ule hid, creep therefore into it, and with
e armes of your faith imbrace him and
u shall see he will turn to you; what, said I,
u shall see, nay, I should have said, you
all feel he will turn to you.

Bradford in a Letter to a Gentlewoman troubled in minde.

Neo. I but Sir, though God be in Christ,
et he being of purer eyes then to behold
iquity, me thinks he should not behold me
with approbation, but rather loath and de-
est me.

Eva. Why I see now as you did mistake concerning God in beholding him out of Christ,
o do you also mistake concerning your self,
conceiving that God beholds you out of
Christ

Christ; but I pray you know and belee
it, that when once a man is married
Christ, God beholds him in him, and
his iniquities are covered, with the pe
robes of his righteousnesse: I tell you
Christ Jesus hath so wonderfully expre
his love to his Spouse, that to make her
be brought into his Fathers house, he le
Father to come to her, that he might cle
her from spots and blemishes, and pre
her pure and glorious to his Father; by
precious blood he purgeth her from
guilt, and by his Spirit he clenseth her fr
her filth, and both these he bestoweth
her in marriage: now then, I as an Amba
dor for Christ, as though God did bes
you by me, *I pray you in Christs steed, b*
reconciled unto God; for he hath made
to be sin for you, who knew no sin, that
might be made the righteousnesse of God
him.

Rause Mistical marriage pag. 11.

Ephes. 5.

2 Cor. 5. 20, 21.

Neo. I but Sir, are you sure that if I b
leeve in Christ, I shall be married
him.

Eva. Yea, I am as sure of it, as I am
your wife was married to you, when
married you together; for faith compl
the soul with Christ, even as the Spo
with her husband, by which means Chr

Luthers Christ lib. page 21.

and the ſoul are made one; for as in corporall marriage, man and wife are made one fleſh, even ſo in this ſpirituall and miſticall marriage, Chriſt and his Spouſe are made one Spirit, and this marriage of all others is moſt perfect, and abſolutely accompliſhed betwixt them; for the marriages betwixt man and wife are but ſlender figures of this Union: Who then is able to value the Royalty of this marriage accordingly? Who is able to comprehend the glorious riches of this grace, where this rich and righteous husband Chriſt, doth take to wife, this poor and wicked harlot, redeeming her from all her evils, and adorning her with all his own Jewels, and ſo making her compleat in himſelf? O how happy ſhall your ſoul be made by vertue of this marriage!

Rouſe Miſticall marriage, page 10.

Col. 2.10.

Neo. I Sir, I ſhould be happy indeed if I were married unto Chriſt, but alas, I am confident I am not yet married unto him.

Eva. If you be not it is your own fault, for as I have ſhewed you Chriſt the Sonne is very willing to make you his Spouſe, and God the Father is alſo very willing that you ſhould be his daughter, ſo that there is now wanting nothing

nothing for the making up of this match, but only your willing consent.

Neo. O Sir, there is no want of that, for the Lord knowes I am very willing to the match, but alas, I want power to receive Christ, that is to say, I want faith.

Eva. But tell me this one thing truly? are you resolved to put forth the utmost of your power to believe, and so to take Christ?

2 King 7. 4

Neo. Truly Sir, me thinks my resolution is much like the resolution of the four Lepers which sat at the gate of *Samaria*; for as they said, if we enter into the City, the famine is in the City, & we shall die there, and if we sit still here we dye also; now therefore come and let us fall into the Hoast of the *Assyrians*, if they save us alive we shall live, and if they kill us we shall but dye: even so will I say to my soule, if thou goe back to the law and seek Justification thereby, thou shalt dye there; and if thou sit still and seek it no way then I dye also: now therefore, though I be somewhat fearfull that Christ will not accept of me, yet am I resolved to cast my self upon him, and if I perish I perish.

Eva. Why now you may without doubt conclude that the match is made, and that *this day salvation is come to your house* (your soule

ſoul I mean;) And what though you want power to receive Chriſt as you would, yet coming with ſuch a reſolution to take him, you need take no care for doing it, for God will enable you to do it; for is it not ſaid, *Joh.* 1. 12. *But as many as received him to them he gave power to become the Sons of God, even to them that beleeve on his Name,* wherefore ſtand no longer diſputing, but be peremptory and reſolute in your faith, and in caſting your ſelf upon God in Chriſt for mercy, and let the iſſue be what it will: But let me tell you to your comfort that ſuch a reſolution ſhall never go to hell; nay, I will ſay more, if any ſoul have a room in heaven, ſuch a ſoul ſhall; for God cannot finde in his heart to damn ſuch a one: and therefore I pray hearken in the words of *John Careleſſe* to *John Bradford*: O ye heavens, and thou ô earth, give eare and bear me witneſſe at the great day, That I do here faithfully and truely the Lords meſſage unto his dear ſervant, and ſingularly beloved *Neophytus*, (ſaying) *Neophytus* thou man ſo ſpecially beloved of God, I do pronounce and teſtifie unto thee, in the Word and Name of the Lord *Jehovah*, that all thy ſins whatſoever they be, though never ſo many, grievous, or great, be fully and freely par-

D. Preſton of faith, p. 23.

Tho. Good. Childe of light. p. 196. 199.

Io. Carleſſe in a Letter to Mr. Bradford.

doned, releaſed, and forgiven thee, by the mercy of God in Jeſus Chriſt, thy only Lord and ſweet Saviour, in whom thou doeſt undoubted believe; as truly as the Lord liveth he will not have thee dye the death, but hath verily purpoſed, determined, and decreed, that thou ſhalt live with him for ever; ſo that I do for a concluſion pronounce unto thee that thou art already a Citizen of Heaven; and if an Angell from Heaven ſhould tell thee otherwiſe, let him be accurſed.

Neo. Say you ſo Sir, and is this your finall concluſion concerning me; why ſurely then I am a happy man.

Eva. So you are indeed; for as by means of corporal mariage all things become common betwixt man and Wife, even ſo by meanes of this ſpirituall mariage all things become common betwixt Chriſt and you; ſo that whatſoever Chriſt is, or hath, you may boldly preſume upon as your own; ſo that you may ſay with the Spouſe in the *Canticles, My well beloved is mine, and I am his*: yea, and you may undoubtedly conclude, that whatſoever God the Father hath ſaid concerning his being well pleaſed with your Husband Chriſt, he hath ſaid concerning you; for ſaith *Luther*, we muſt not think and perſwade our ſelves that this

Cant. 2. 16.

Choſ. Ser. pag. 31. 32. 33.

this voice came from heaven for Christs own sake, but for our sakes: for Christ himself witnesseth in *John*, that it came not for him but for our sakes; he had no need it should be said unto him, *This is my well-beloved Son*; he knew it from all eternity, and that he should still so remain, though these words had not been spoken from Heaven; therefore by these words God cheareth the hearts of poore sinners, and greatly delighteth them with singular comfort and heavenly sweetnesse; assuring them that whosoever is maried unto Christ, and so cleaveth unto him by faith, he is as acceptable to God as Christ himself; according to that of the Apostle, *he hath made us acceptable in his Beloved*: wherefore if you would be acceptable to God, & be made his dear child, then cleave unto his Son Christ and hang about his neck; yea, and creep into his bosome, & so shall the love of God be as deeply insinuated into you as it is into Christ himself: so that now God together with his beloved Son doth wholly possesse you, & are possessed of you; & so God, Christ, & you are become one entire thing according to Christs prayer, *that they may be one in us, as thou & I are one*: so that this union is more then a bare notion or apprehension of mind; it is a reall union,

Joh. 12. 30.

Ephes. 1. 6.

John 17. 21.

Hookers Souls union, pag. 6. 7. 9. 10.

union, but yet ſpirituall; ſo that you are not to conceive, as if your body were joyned to Chriſt, but that there is an union betwixt the Nature of Chriſt, God and man and you, which I call a reall Union, becauſe there is a knitting and cloſing, not onely of your apprehenſion with a Saviour, but alſo a cloſing of your ſoul with a Saviour; and ſo you being made on with Chriſt, you are of the blood Royall, which is the greateſt priviledge that may be, you are the Spouſe of the Saviour of the world, and the Judge of the world is your husband, *he is your beloved, and you are his*: ſo that you, through the aſſuredneſſe of faith are delivered from all ſin, made ſafe from death, garded from hell, and endowed with everlaſting righteouſneſſe, life, and ſaving health: and therefore if the Law ſhould come to you in the form of the Covenant of Works, and lay to your charge that you have not obſerved it, and that therefore you owe ſo much and ſo much unto divine Juſtice, then ſay, O Law, I am now married unto Chriſt, and ſo under covert; and therefore if thou charge me with any dept, thou muſt enter thine Action againſt him, for the wife is not ſueable but the husband; and he will anſwer thee I warrant thee, for indeed he hath fully ſatisfied

Luthers chriſtian lib. p. 22.

Geenham com. afflic. conſ. p. 70.

ſatisfied thee for me, and therefore I have
nothing to do with thee: and if it yet re-
ly and ſay, Though he have fully ſa-
ſied for thy former ſins, yet thou ſinneſt
ſtill, and tranſgreſſeſt dayly; and therefore
have ſomewhat to ſay unto thee ſtill:
hen anſwer it, and ſay, I confeſſe O Law, *Luthers choſ. Ser. p. 62. 99. 101.*
ut I am neither godly nor righteous; but
et this I am ſure of, that he is godly and
ighteous for mé; and to tell thee the truth,
am now with him in the bride-chamber,
here it maketh no matter what I am, or
hat I have done; but what Chriſt my
weet husband is, hath done, and doth for
e; and therefore leave off Law to diſpute
ith me, for by faith I apprehend him who
th apprehended me, and put me into his
ſome: wherefore I will be bold to bid
oſes with his Tables, and all Lawyers 1 Cor. 15.
ith their books, and all men with their 56.
orks, hold their peace and give place.
And if ſin offer to take any hold of you,
en ſay, *Thy ſtrength ô ſin is the Law*,
d my husband Chriſt hath ſlain the Law;
d therefore, ô ſin, thy ſtrength is gone, ſo
t thou art not able to prevaile againſt me,
I am in him, and he is in me, and there-
e it is beſt for thee to be gone and meddle
more with me, leſt he take thee in hand.

And if death creep upon you, and at-
tempt to devoure you, then say, *Thy Sting*
1 Cor. 15. *O death is sin, and the strength of sin is the*
56, 57. *Law, but thanks be to God, who hath give*
me victory through my Lord Jesus Christ
who is my husband and hath pulled ou
thy sting, and delivered me from thee, so t
that thou shalt never have power to hurt me

And if Sathan come and tell you, he will
have you to prison for your debts, then say
Sir Devill I fear you not, no nor yet your pri
son of hell; for there is one whose Name i
Jesus, unto whom I am now married, wh
Col. 2. hath paid all my depts, and taken away th
hand writing that was against me; God hat
graciously forgiven me, the books and bond
are cancelled; wherefore, O Sathan, go no
thou beyond thine Office, for as thou hast no
Joh. 14.30. thing in my husband, so shalt thou have no
thing in me; and so you see in what a happ
and safe condition you are in by vertue o
this your Union with Christ, so that in ver
Tindall par. wick. main. p. 75 deed, you cannot be damned except Chri
be damned with you, neither can Christ b
saved except you be saved with him: An
thus I having by the mercifull assistance o
God set you in the right path to heaven, o
Heb. 10. 20 in the new and living way, as the Apost
calls it, I would intreat you to beware yo
tur

turn not aside either to the *right hand or to the left.*

Neop. Surely Sir, I do much desire to avoyd both these errors, and to go on in this right way; but I may say unto you as the Eunuch said unto *Philip*, *How can I except some man guide me*, and therefore I beseech you Sir, give me some directions herein. Acts 8. 31.

Evan. If you would avoid the errors on the right hand, then *Stand fast in the liberty wherewith Christ hath made you free*, and be not intangled again with the yoak of bondage; that is, in a word, beware of having any more to do with the Law, as it is the Law or Covenant of Works. And if you would avoid the error on the left hand, then *use not your liberty for an occasion of the flesh, but by love serve one another*, that is, in a word, labour to yeeld obedience to the Law as it is the Law of Christ. Gal. 5. 1. Gal. 5. 13.

Neo. I pray you sir wherein consists the difference betwixt the Law, as it is the Law of Works, and as it is the Law of Christ?

Evan. The difference is not in the matter of the Law, for that is a most absolute pattern of righteousnesse, and that one rule of life which is perpetuall and cannot be bowed, so that Evangelicall grace directs a man to no other obedience then that Cal. Insti: pag. 162. Reynolds Use of law, pag. 388.

whereof the law of God is the rule, but the difference is in the form; for the law, as it is the law of works, ſaith, Do this and thou ſhalt live, and do it not and thou ſhalt dye; but the law as it is the law of Chriſt, ſaith, I have given thee life and delivered thee from death, and therefore do this. So that you ſee both theſe lawes agree in ſaying, do ye, and in ſaying, do this; but herein they differ, the one ſaith, do it for life, and the other ſaith do it from life; the one ſaith, do and then live, and the other ſaith, live and then doe.

Anti. I pray you Sir give me leave a little; I have liked your conference with my friend *Neophitus* very well, and therefore have I been ſilent ſo long: but now me thinks you are a little out (in exhorting him whom I am now perſwaded is a true Believer) to labour to yeild obedience to the law; for that is the way to bring the law againe into his conſcience, and you know *Luther* ſaith, that the conſcience muſt be free from the law, and hath nothing at all do do with it, nor with works.

On Gal. p. 57, 59.

Eva. You are ſtill harping upon the *Antinomians* ſtring; but goe on and declare your minde fully in that point, and I hope the Lord will inable me to anſwer you:

and

and in the meane time I tell you that when *Luther* saith, The conscience must be free from the law; he means nothing else then that which the Apostle meanes, when he saith, *that the worshippers once purged shall have no more conscience of sinnes*, which is no more then that which in either places he saith, the law must have nothing to doe in the matter of justification, and that is only the law as it is the covenant of works; for it being the proper office of the law as it is the covenant of works not to excuse and justifie in the conscience, but to accuse and condemn, in that no man fulfilleth it: therefore as it is the covenant of works, it must not come into the conscience, nor into the case of justification: and the very same also meaneth *Musculus* when he speaking of the abrogation of the law of the ten Commandements saith, if they be weak, if they be the letter, if they do work transgression, anger, curse, and death: and if Christ by the law of the Spirit of life, delivered them that believed in him from the law of the Letter, which was weak to justifie, and strong to condemne; and from curse, being made a curse for us; surely they be abrogated. And to the same purpose also speaketh *Calvin*, saying, the conscience of the faithfull, when

Heb. 10, 2.

Com. pla. Eng. fol. p. 119, 120.

Inst. fol. p. 403.

the

the affiance of their justification before God is to be sought, must raise and advance themselves above the law, and forget the whole righteousnesse of the law; and laying aside all thinking upon workes, they must imbrace the onely mercy of God, and turning away their sight from themselves they must behold CHRIST alone; and thus I hope you see it is the joynt consent of all these three worthy Writers, that the Law is to be abrogated or abolished to a Believer, only as it is the covenant of works.

Anti. I but Sir I believe they do not all three with joynt consent hold, that the matter of the Morall Law or Ten Commandements is to be a rule of life to a Believer, and that he is to labour to yeild obedience to it, as you, it seems, do hold.

On Gal. 3. p. 5. *Eva.* Yea indeed but they doe: for first, *Luther* having said, there is a civill righteousnesse and a ceremoniall righteousnesse, addes, that besides these there is another righteousnesse, which is the righteousnesse of the Law, or of the Ten Commandements, which *Moses* teacheth, this also we teach after the doctrine of faith: & in another place Chol. Ser. p. 103: he having shewed, that believers through Christ are far above the Law, [addes] howbeit

beit I will not deny but that *Moſes* ſheweth to them their duties, in which reſpect they are to be admoniſhed and urged; wherfore ſuch doctrines and admoniſhons ought to be among chriſtians, as it is certain there was among the Apoſtles, wherby every man may be admoniſhed of his eſtate and office.

And in another place, ſaith he, out of the matter of Juſtification we ought with *Paul* to think reverently of the Law, to commend it highly, to call it holy, righteous, juſt, good, ſpirituall, and divine; yea, out of the caſe of juſtification we ought to make a God of it. On Gal. p. 182.

And ſo *Muſculus* having ſpoken, as I told you of the abrogation of the Law, addes, it muſt not be ſo underſtood, that the points of the ſubſtance of *Moſes's* covenant are utterly brought to nothing; God forbid, for a Chriſtian man is not at liberty to do thoſe things that are ungodly and wicked: and if the doing of thoſe things which the law forbids, do not diſpleaſe Chriſt, if they be not much different; yea, contrary, if they be not repugnant to the righteouſneſſe wch we received of him, let it be lawfull for a chriſtian to do them, or elſe not: But a chriſtian man doing againſt thoſe things which be commanded in the Decalogue, doth ſin more P. 824. P. 119. P. 120.

out-

outragiously than he that should do so being under the Law, so far off is he from being free from those things that be there commanded.

And so *Calvin* having said that Christians must raise and advance themselves above the Law in the case of Justification, addes, Neither can any man hereby gather that the Law is superfluous to the faithfull, whom notwithstanding it doth not cease to teach, exhort, and prick forward to goodnesse; although before the judgement seat of God, it hath no place in their conscience, and thus you see their joynt consent in this point also, that the matter of the ten Commandements, as it is the Law of Christ, is to be a Rule of life to a beleever.

Antin. But yet Sir, as I conceive a beleever hath no neede of the Law to be a Rule of life to him, for he hath the Spirit of Christ within him, which Spirit according to Christs promise leadeth him into all truth; yea, and according to Gods promise the Law is written in his heart, and therefore I say he hath no need of the Law written in paper with Inke, neither hath he any need to labour to be obedient thereunto as you say.

Evan. I Remember *Luther*, to such an objection

objection as this makes this Answer; Not so, ye ungodly, not so; indeed the matter would even fare as you say, if we were perfectly and altogether the inward and spirituall men, which we cannot be in any wise before the last day, at the rising again of the dead; so long as we be cloathed with this mortall flesh, we do but begin and proceed onwards in our course towards perfection which will be consummate in the life to come; and for this cause the Apostle *Rom.* 8. doth call this the first fruits of the Spirit, which we do enjoy in this life, the tenth and fulnesse of which we shall receive in the life to come. It is necessary therefore so to Preach to them that have received the doctrine of faith, that they might be stirred up to go on in the good life which they have imbraced; and that they suffer not themselves to be over-come by the assaults of the raging flesh: for we will not so presume of the doctrine of faith, as if that being had, every man might do what he listed; no, we must earnestly endeavour our selves that we may be without blame, and when we cannot attain thereunto, we must flye to prayer, and say before God and man *Forgive our trespasses*: and thus you have heard the minde of *Luther*, with whom also

Christian lib. p. 37.

Luthers chos. Ser. p. 246.

p. 297.

also agreeth *Calvin*, saying, One proper use and end of the Law concerneth the faithful in whose hearts liveth and raigneth the Spirit of God; for although they have the Law written and engraven in their hearts by the finger of God, yet is the Law to them a very good means, whereby they may dayly better and more assuredly learn what is the will of the Lord, and let none of us exempt himself from this need; for no man hath hitherto attained to so great wisdome but that he hath need to be dayly instructed by the Law.

Instit. pag. 162.

And herein Christ differeth from us, in that the Father hath powred out upon him the infinite abundance of his Spirit; but whatsoever we do receive it is so by measure that we have need one of another: Now minde it I pray you, if beleevers have the Spirit but in measure, then have the Law written in their hearts but in measure; and if they have the Law written in their hearts but in measure, then have they not a perfect rule within them, and if they have not a perfect rule within them, then have they need to have a rule without them. So that the strongest beleever of us all, hath need to hearken to the advice of Godly *Tindal* who saith, Seek the Word of God in all things

Calvin on Joh. 3. 34.

In his works p. 86.

things and without the Word of God do nothing; yea; and to listen to the councell of another godly Writer, who saith, my brethren let us do our whol endeavour to do the will of God, as it becommeth good children, and beware that we sin not as neer as we can. Benefit Christs death pag. 85.

Antin. But surely Sir thus to do, is to be under the Law, and you know the Apostle saith, beleevers are not under the Law but under grace.

Even. It is true indeed beleevers are not under the Law, as it is the Law of Works (for so we are to understand the Apostle) but yet they are under the Law as it is the Law of Christ, according to that expression of the said Apostle, 1 *Cor.* 9. 21. *Under the Law to Christ, or in the Law through Christ*; and hence it is that he exhorts the beleeving Galathians, *To bear one anothers burden, and so to fulfill the Law of Christ.* Gal. 6. 2.

Anti. I but Sir I am sure *Luther* saith that Christ is no Law-giver, nor cruell exacter.

Eva. I told you at the beginning of this our conference, when I first felt your pulse, that you were distempered in your jugdement, and that the cause of it was the want of the right understanding of the law of Christ, and though you might have truly under-

understood it, by what hath been alre
said, yet because as it seemes to me, you
ther do not or will not: I say still t
when *Luther* saith, Christ is no Lawgi
he means that Christ never gives the Law
a beleever (as it is the Covenant of wo
that is to say, He never saith to any man
ter that he is once a beleever, *Do this*
thou shalt live, or *do it not and thou*
Joh. 14.15. *dye*: But yet he saith, *If ye love me keep*
Commandements; and again, *As the*
Joh. 15. 9, *ther hath loved me, so have I loved y*
10. *Continue in my love; if ye keep my C*
mandements ye shall abide in my love,
as I have kept my Fathers Commandem
Joh. 10. 30 *and continue in his love*: and surely if
and Christ be one, then their Comma
ments for the matter and substance of t
must needs be one: wherefore if either
or any man else do exempt your sel
from being under the Law of the ten C
mandements, as they are the Law of Chr
I tell you truely it is a shrewd sign you
not yet in Christ, nor Christ in you; for
you were, then would you be under
Government of Christ, who is a Lord
well as a Saviour: consider I pray you
the Prophet *Esay* tells us, *That the*
Lord who is our Saviour, is also our K

d Lawgiver, wherefore if you have taken
in as Jesus your Saviour and not as Christ
our Lord, you have deceived your owne
l, and therefore I pray you consider of it;
r my own part I am confident that to Jesus
hrist our Lord, gives the ten Commande-
ents as a rule of life to beleevers, and
at they are to receive them onely at his
nds.

Neon. I pray you Sir let me tell you, I
e it exceeding well, that you stand so
uch for obedience to Gods command-
ents, and that you deal so plainly with
m about it, for that is the very point
herein he and I have used to differ, but
t me thinks it is somewhat strange that
u say we must receive the ten Commande-
ments onely at the hands of Christ: why
ay not a beleever receive them at the
nds of *Moses*.

Evan. No indeed he may not; for as the
n Commandements, have been severally
omulgated or delivered, so have they
en, and are of force to them to whom
y were or are delivered: As for exam-
le, as they were written and engraven in
e heart of *Adam*, so they were to have
en a rule of life to him and his postery, if
e had not entred into Covenant with God,

Perkins on Gal. 4. 5. alledged by D. *Taylor*, Reg. vit. p. 211.

And as the relexe of them remained ſti
written in mans heart after his fall; as al
as they were made knowne by Dreame
Viſions, and Revelations; ſo they were
rule of life to *Adam* and all the reſt of t
believing Fathers that lived before the ti
of *Moſes*: and as they were delivered b
Moſes unto the ſpirituall believing Jewe
from the Ark, (a notable Type of Chriſt,
ſo they were a rule of life to them untill t
time of Chriſts comming in the fleſh
and ſince Chriſts comming in the fle
they have been, and are to be a rule
life, as they are delivered by Chriſt to
true believers both Jewes and Gentile
So that as the Law written in mans he
before his fall, was not a perfect rule
life to him and the reſt after his fall wit
out Viſions and Revelations, no more w
Viſions and Revelations a rule of life
the believing Jewes, after that *Moſes* d
livered them to them from the Arke, b
then Viſions of that kinde ceaſed: and
the Law of Viſions was not to be a rule
life, after that *Moſes*'s Law came, no mo
was the Law as it was delivered by *Moſe*
rule of life to the believers after that Chri
himſelf came. So that I ſay, though it be
very ſame Law for matter and ſubſtan
whi

which *Moſes* delivered; yet believers are not now to receive it as the Law of *Moſes*, but as the Law of CHRIST; for when Chriſt the Sonne comes and ſpeaks himſelfe, then *Moſes* the Servant muſt hold his peace and keepe ſilence, according as *Moſes* himſelf toretold, ſaying, *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren, like unto me, him ſhall you heare in all things whatſoever he ſhall ſay unto you.* Acts 3.22 And therefore in the Mountaine *Tabor*, when *Moſes* and *Elias* were departed and had given place, the voice from Heaven came and ſaid, *This is my beloved Sonne in whom I am well pleaſed, hear ye him.* Mat. 17.5 So that you ſee as the Holy Ghoſt ſaith, *In theſe laſt dayes God hath ſpoken to us by his Sonne*, Heb. 1.1. and therefore we muſt hearken to him, and ſo receive the Law, not from the hands of *Moſes*, but from the hands of Jeſus Chriſt the Sonne of God.

Nom. But Sir, may not a believer receive the Law as a rule of life at the hands of God the Father.

Eva. No, not as beholding either God or himſelf out of Chriſt; for if either God deliver them, or man receive them, as out of Chriſt, they can neither be deliver'd by God,

nor received by man, on any other tearms then as they are the covenant of workes; but if he receive them at the hands of God in Christ, then it is all one as if he received them from Christ himselfe. And therefore neighbour *Neophytus*, for it is to you that I desire to speak, (both because it doth especially concerne you, and because you seeme to look somewhat heavily) you must not yeild obedience because the law of workes cals for it, but because the law of love, or which is all one, the law of Christ calls for it: *Let the word of Christ*, (saith the Apostle) *dwell in you richly, and whatsoever you do in word or deed, doe all in the name of our Lord Iesus Christ*: all must be done as unto Christ, as the Apostle teacheth; the Wife must bee subject to her Husband, as unto Christ; the Child must yeeld obedience to his Parents, as unto Christ; and the believing Servant must doe his Masters business as Christs businesse, for saith the Apostle, *To serve the Lord Christ*: and this is indeed the life of a Christian, the which we should all of us labour to attaine unto, even to have respect in all we do, or leave undone, only to the command of Christ, and to do all to the glory of Christ.

Col.3.16, 17. Verſ.18. Verſ.20. Epheſ.5,6 Col.3.24.

Neo. I but Sir, what course were best for

me to take that I might attaine to such a life?

Eva. Why truly the only way is to believe, and to use all means possible to nourish and increase your faith; for according to the measure of your Faith, will be your true and fruitfull obedience to the law of Christ: for as that worthy man of God, Dr. *Preston*, saith, Truth of beliefe will bring forth truth of holiness, if a man believe, workes of sanctification will follow; for Faith drawes after it inherent righteousness and sanctification; wherefore if a man will go about this great work to change his life, to get victory over any sinne, that it may not have dominion over him, to have his conscience purged from dead workes, and to be made partaker of the Divine Nature, let him not goe about it as a morall man; that is, let him not consider what commandements there are, what the rectitude is which the Law requireth, and how to bring his heart to it; but let him go about it as a Christian, that is, let him believe the promise of pardon in the blood of Christ, and the very believing the promise will be able to cleanse his heart from dead works; and therefore the best way to get a great degree of satisfaction and of mortification of sinfull

On the New Covenant, p. 330. 342. 354. 356.

lusts, the best way to get a great measure of the graces of the Spirit, and grow up in holinesse of conversation, is to believe and labour to grow in faith, in beliefe of the promises of the Gospell: thus you see if you would be enabled to do the duties of new obedience, you must strengthen Faith.

Pag. 144. D. Preston of Love, p. 69.

Neo. But I pray you Sir, whence is it that Faith hath power and vertue to do thus?

Eva. Even from our Lord Jesus Christ, for Faith fetcheth a supernaturall efficacy from the death and life of Christ, by vertue whereof it metamorphoseth the heart of a believer, and creates and infuseth into him new principles of actions, for it fetcheth sap from the root Christ; and thereby makes the tree bring forth fruit in its kinde; so that what a treasure of all graces Christ hath stored up in him, Faith draineth and draweth them out to the use of a believer, being as a Cundit-cock that watereth all the Hearbs in the Garden. In a word, Faith doth apply the blood of Christ to a believers heart; and the blood of Christ hath in it, not onely power to wash from the guilt of sin, but to cleanse and purge likewise from the power and staine of sinne: and thus you see, that whatsoever we lend to Faith, it redounds to

Ward's life of Faith. p. 6, 7, 8. 74, 75.

to the honour of Christ.

Neo. Alas Sir, how have I been deceived in this point, for I verily thought that holinesse of life must goe before Faith, and so produce and bring it forth: whereas I doe now plainly see, that Faith must go before, and so produce holinesse of life?

Eva. It is very true indeed, and therefore, whereas formerly you did reforme or change your course of life that you might believe, now you must believe that you may reforme or change your course of life; and then you will not make the change of your life the ground of your Faith, as Master *Culverwel* saith many doe, who being asked, what caused them to believe, they answer, because they have repented and changed their course of life. Treatise of Faith. p. 20.

Anti. Sir, what thinke you of a Preacher that in my hearing, said, he durst not exhort nor perswade sinners to believe that their sinnes were pardoned, before he saw their lives reformed, for feare they should thereby take occasion to be the more sinfull.

Evan. Why I thinke, that preacher was ignorant of the mistery of Faith, for it is of the nature of Soveraigne waters which *wards* life of Faith. p. 59.

so wash off the corruption of the Vlcer that they cool the heat and stay the spreading of the infection, and so by degrees heal the same, neither do ye know that it is of the nature of cordials, which so comfort the heart and ease it, that they also expel the noxious humors, and strengthen nature against them.

Ant. And what if you should hear a professor say, he durst not beleeve his sins were pardoned, for fear he should thereupon presume to sin the more freely; what would you say to such a one.

Evan. Why I would say, let him if he can beleeve truely and do this, but it is impossible; let him beleeve truely, and truth of beleefe will bring forth truth of holynesse.

D. Prestons New Cov. p. 59.

Ant. And yet Sir I am verily perswaded that there be many preachers and professors in this City, who are of the same minde that these two are of.

Evan. The truth is many Preachers stand upon the praise of some morall vertue, and do enveigh against some vice of the times, more then upon pressing men to beleeve. And I pitty the preposterous care and unhappy travell of many well affected who studdy the practise of this and the

Wards life of Faith, p. 19. P. 6, 7.

of vertue,

vertue, neglecting this cardinall and radicall vertue, as if a man should water all the tree and not the root; fain would they shine in patience, meeknesse, and zeal, and yet are not carefull to stablish and root themselves in faith, which should maintain all the rest, and therefore all their labour hath been in vain, and to no purpose at all.

Nov. Indeed Sir I have found this true by experience, for I have laboured and endeavoured to get victory over some corruptions, as to overcome my dulnesse and to performe duties with cherfulnesse and all in vain.

Evan. And no marvell, for to pray to meditate to keep a Sabbath cheerfully to have your conversation in heaven, is as possible for you your self to do, as for Iron to swim or stones to ascend upwards, But yet nothing is impossible to faith, it can naturalize these things unto you, it can make a soule of earth a soul of heaven, wherefore though you have tryed all morall conclusions of purposing, promising, resolving, vowing, fasting, watching, and selfe revenge, yet get you to Christ, and with the finger of faith touch but the hem of his garment, and you shall feel vertue come

Wards life of Faith, p. 68, 69, 70.

come from him, for the curing of y diſeaſe.

Neo. But Sir, ſhall all my diſeaſes be p fectly cured by beleeving, that is, ſhall my corruptions be quite overcome, ſhall I be enabled to yeeld perfect obe ence to the Law of Chriſt, as I unfain ly deſire to do.

Evan. If you could beleeve perfect then ſhould it be even ſo as you deſire, according to a mans beleeving is his rec ving of Chriſt, and as a mans receiving Chriſt is, ſo is his walking in him; So t

Col. 2.8. On Gal. p. 173. as *Luther* ſaith, if we could perfectly a prehend Chriſt, then ſhould we be free fro ſinne: but alas, whilſt we are here, w

1 Cor. 13. 12. know but in part, and ſo beleeve but in par and ſo receive Chriſt but in part, and ſo in deed are holy but in part; and therefo *James* the juſt includes himſelf, when h

Jam. 3. 2. ſaith, *In many things we ſin all*: And ſo

1 Jam. 1. 8. doth *John* the faithfull and beloved Diſci ple when he ſaith, *If we ſay we have n we deceive our ſelves and there is no truth i us*; for, ſaith *Luther*, a Chriſtian m

Rom. 7. 15 On Gal. p. 174. hath a body in whoſe members, as *Paul* ſaith, *Sin dwelleth and warreth*, and al beit he fall not into outward and groſſ ſinnes, as Murther, Adultery, Theft, and

ſuch

ch like, yet is he not free from im-
tience and murmurring againſt God;
a, ſaith he, I feel in my ſelf cove-
ouſneſſe, luſt, anger, pride, and arro-
ncy; alſo the fear of death, heavineſſe,
tred, murmuring, and impatience a-
inſt God: yet this I dare promiſe you
at as you grow from faith to faith,
ſhall you grow from ſtrength to ſtrength
all other graces; wherefore I ſay
engthen this grace of faith and ſtreng-
en all, nouriſh this and nouriſh all;
d as it brings and nouriſheth all grace,
doth it likewiſe worke with all grace;
d therefore Doctor *Preſton*, was not
raid to ſay, He that hath the ſtron-
eſt faith, he that beleeves in the grea-
eſt degree, the promiſe of pardon and
miſſion of ſinnes, I dare boldly ſay he
ath the holieſt heart and the holieſt
ife.

wards life of faith p. 79.

Hookers ſouls ſafe. cal. p. 610.

New con. p. 144.

Neo. Sir, I would gladly know what
ou call thoſe graces that you ſay faith brin-
eth, nouriſheth and worketh with.

Evan. I might call them by divers
everall names, but as I conceive it
oth more eſpecially bring nouriſh and
orke with and by, love, humility,
nd peace.

Neo.

Neo. I pray you Sir, first tell me how appeareth, that faith bringeth, nourish and worketh with and by the grace love.

Eva. Why this you are first of all to kno that if a man be in the state of unbeliefe, yet have his eyes opened and his consci awaked so much as to see that relation t is betwixt God and him according to rennor of the Covenant of works, he can otherwise conceive of God then as a cr exactor, that straightly requireth the obs vation of his law, upon pain of everlast damnation; whereunto he finding his ture to be opposite and contrary doth the upon hate both God and his Law, and co wish there were neither God nor Law; therefore all the obedience that he yeilds God, all the gifts that he hath, and all t duties that he performes, either in this ge rall or particular calling, are begotten the Law of works, of *Hagar* the Bond wo man by the force of self-love; and so deed are the fruits or works of a Bond-s vant, that is constrained to doe all that doth for fear of punishment or hope of ward; and so indeed he seekes and serv himselfe, and not the Lord Jesus Christ; all that he doth he is an empty Vine,

bringe

ingeth forth fruit unto himself, as the Pro- *Hoſea* ſaith concerning Iſrael: and Hoſ. 10. 1.
hat righteouſneſſe is this, ſaith *Luther*, *hen* we abſtaine from doing evill for fear On Gal. p. 161.
punishment; the truth is, all that a man *th* and not out of love, is out of hypocri- D. *Preſton* of Love. p. 19.
; whereſoever love is not, there is no- *ing* but hypocriſie.

But when a man ſo believes Gods love to *m* in Chriſt, as that by the eye of faith he *s* himſelfe to ſtand in relation to him ac- *rding* to the tenour of the Covenant of *ee*; then he conceives of God as a moſt *reifull* & loving Father to him in Chriſt, *t* hath freely pardoned and forgiven him his ſinnes, and quite releaſed him from *e* covenant of works, and now ſpeakes to *n* in and by Chriſt; ſaying, This is my *hers* will and my will, that thou be an *edient* child, not faſhioning thy ſelfe ac- *rding* to the luſts of thy former ignorance, *t as he that hath called thee is holy, ſo be* 1 Pet. 1. 14, *holy in all manner of converſation*; and 15. this means *the love of God is ſhed abroad his heart though the Holy Ghoſt which is* Rom. 5. 5. *ven unto him*, and then he loves God *be-* 1 Joh. 4. 19. *ſe he firſt loved him*. And this makes *s* believing ſoule ſay, Loe I come to doe *y* will for thy law is in my heart: for in-

deed

deed according to the measure of a
faith, the spirit of Christ writes the
2 Cor. 5. 14. law of love in his heart, so that
ready to every good work, *the love*
Christ constraining him, a Christian
Path-way to holy Scripture: p. 383. saith sweet Master *Tindall* worketh
because it is the will of his Father,
after that he is overcome with love
kindnesse, he seekes to do the will of
which indeed is a Christian mans
and what he doth he doth it freely
the example of Christ; as a naturall
aske him why he doth such a thing,
saith he, *it is the will of my Father*,
Dr. Preston of Love. p. 28. *do it that I may please him*, for
love desireth no wages, it is wage
to it selfe, it hath sweetnesse enough
selfe, it desires no addition, it payes it
wages; Now this loving obedience
true child-like obedience, for it is
by the law of faith, by the force
love of God, of *Sarah* the free-wo
Dr. Preston of Love, p. 19. nay, it is the onely true sincere obedi
for to do a thing in love is to do it in
rity, and indeed there is no other diffini
of sincerity, that is, the best way to
it by. And thus have I shewed you
faith bringeth, nourisheth, and worketh
and by love.

Ne

Neo. I pray you Sir in the next place ſhew me how faith bringeth, nouriſheth, and worketh by humility.

Eva. Whilſt a man is, or ſo far forth as he is an unbeleeving Legall profeſſor, his hopes are to get heaven by the way of the Covenant of works, and therefore all his obedience to the Law, all the good works that he doth, all the meanes that he uſeth, are but as Ladders for him to aſcend up unto heaven by; and therefore according to the meaſure of his gifts, the number of his duties, and the ſtrictneſſe of his walking, are his ſteps towards heaven; ſo that if he be a man of eminent gifts and parts, then he conceives himſelf to be highly elivated and lifted up above the earth, and very near unto heaven; And therefore he thinks very highly of himſelf, and no marvell when he hath a conceit that he himſelf hath attained to all this by his own induſtry & pains taking; O this puffs him up, eſpecially if he perceive that any man doth admire him for his gifts and parts: And if he chance to hear any man praiſe or commend him; O then he will be ready to ſay; yea, he will ſpeak it ſometimes, it hath coſt me ſomething to attain to this, much paines have I taken to get it, and if you will take ſuch paines as

I have done, you shall have as good gifts in prayer and otherwise as I have: but in the mean time he undervalues both that man and all others, that he conceives comes short of him in gifts, and counts them no body in comparison of himself, and if he behold an ignorant person or one that frequently commits any grosse sin, he calls him cast-wretch, prophane fellow, and the like, saying in his heart, *Stand by thy selfe, come not neer to me, for I am holier than thou*, Isa. 65.5. nay, will he not sometimes say with the Pharisee, *Lord I thank thee that I am not this Publican*: Luk. 18.11. And this man for the most part is very quarrelsome and contentious upon every small occasion, and will not passe by nor forgive the least injury or offence that is done unto him; yea, he is very cruell and unmercifull, and how can he be otherwise, when he apprehends no mercy in God towards him; for if he have a conceit that God will bestow heaven upon him, yet he thinks it is for his works and worthinesse sake, and it is no more then he hath derserved at his hands by his service that he hath done him, so as that he apprehends God to deal with him, so deals he with men: O how far is this man from forgiving an enemy. But after that

kind

odneſſe and love of God our Saviour hath
ppeared unto him, not by the workes of *Tit.* 3. 4. 5.
ighteouſneſſe that he hath done, but accord-
g to his mercy he ſaved him, that is, when he
eeves *that he is juſtified freely by his grace,* *Rom.* 3. 24.
hrough the redemption that is in Ieſus Chriſt,
en according to the meaſure of his faith he
nies all the graces that he hath, and all the
uties he either hath performed, or doth per-
rme, *deſiring to be found in Chriſt, not ha-* *Phil.* 3. 9.
ing his owne righteouſneſſe which is of the
aw, but that which is through the faith of
hriſt; ſo that although he be endued with
cellent gifts and graces, and performe du-
s never ſo many, or ſo well, nay though he
alk never ſo ſtrictly, yet doth he not think
mſelf to be one ſtep nearer to heaven for all
at; neither doth he think a pin the better
himſelfe becauſe of them, but ſaith, *not I,* 1 *Co.* 15. 10
t the grace of God that is with me. And yet *Gal.* 2. 20.
I, but Chriſt liveth in me, and in lowli- *Phil.* 2. 3.
ſſe of mind eſteemes each other better than
ſelfe. And if he behold an ignorant man,
a wicked liver, he pities him, and prayes
him, and ſaith in his heart concerning him-
lfe, *Who maketh thee to differ, and what* 1 *Cor.* 4. 7.
ſt thou that thou haſt not received. And if
y man injure him or do him wrong, *Hee*
ving put on bowels of mercies, kindeſſe, humb-

blenesse of mind, meeknesse, and long-suffering,
doth forbeare him, and forgive him, even as
Christ forgave him, so doth he, yea, though he
live a very enemy.

Neoph. I beseech you, Sir, let us also heare
how faith bringeth, nourisheth, and worketh
by peace?

Euan. Why, so far forth as any man is an
unbeleeving professour, the ground of his as-
surance that his sins are pardoned, and so con-
sequently of his peace of conscience, is his
owne righteousnesse and obedience to the
Law, and therefore so long as his owne obe-
dience to the Law appeares to him without
defect, he is quiet in his conscience, and con-
tented in his mind, in hope that God is well
pleased with him, but when he beholds de-
fects and imperfections in his obedience (as
indeed if he do but know himselfe, he must
needs do every day and houre,) oh then he is
exceeding much troubled in mind, and dis-
quiet in spirit, and full of doubting and dis-
contentment, the which he manifesteth by
his frowardnesse and waspishnesse with o-
thers that he hath to do with, especially with
his inferiors, and such as any way crosse him,
and indeed such a man as this is very impa-
ent under any crosse or affliction whatsoever.
And the reason is, because so far forth as he

appr

pprehends the hand of God in laying the roſſe upon him, he apprehends it as the hand of a wrathfull enemie, that loves him not, but ates him, and that he cannot quietly brooke, ut fretteth, fumeth and chaffeth upon every ittle occaſion. But ſo far forth as he truly eleeves, that he is juſtified and accepted with od, and beloved of him, not for his owne ighteouſneſſe or obedience ſake, but for the ighteouſneſſe and obedience of Jeſus Chriſt, ſpirit is quietly contented in God, *Therefore* (ſaith the Apoſtle) *being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt*: And this foundation remaineth ure, according to that of the Apoſtle, *Therefore it is of faith, that it might be by grace, to the end the promiſe might be ſure to all the ſeed.* And indeed whilſt any man abides here, that is to ſay, whilſt he with the eye of faith ſtedfaſtly behold the perfect obedience Jeſus Chriſt to be imputed to him as his wne, hee is ſure of the love and favour of od, and of eternall happineſſe, without any ubting or queſtioning it at all; and therefore whilſt he remaines in this condition, he ull of joy and peace in beleeving, as it is ritten, *Thou wilt keep him in perfect peace whoſe mind is ſtayed on thee, becauſe he truſted in thee.* And whilſt he remaines here, he is

Rom. 5. 1.

Rom. 4. 16.

Rom. 15. 13

Iſa. 26. 3.

very patient and contented in any condition, there is no croſſe ſo heavy, nor no affliction ſo bitter, but he can patiently beare it, and contentedly digeſt it, nothing can come amiſſe unto him; and the reaſon is, becauſe in this condition, he hath a perfect apprehenſion of the fatherly love of God towards him in Jeſus Chriſt, in the heavieſt croſſe & bitterest affliction; and therefore he concludes that it ſhall turne to his good at the laſt: And this is it that makes him rejoyce in tribulation, the Apoſtle ſaith, *Knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ſhame, becauſe the love of God is ſhed abroad in our heart by the Holy Ghoſt which is given unto him: O happy is he whilſt he abides in this condition.*

Rom. 5. 3, 4, 5.

Nom. But, Sir, do you think that any man now adayes doth attaine to ſuch a condition?

Evan. Yea indeed, I hope there be ſome that do, though it may be they continue not long in it; and this is the aſſurance which ariſeth from the exerciſe of faith by a direct act, that is, when a man by faith directly layeth hold upon Chriſt, and concludes aſſurance from thence.

Neoph. O, Sir, that I could attain to ſuch

condition

condition, what a happy man were I?

Evan. Why, what ſhould hinder you from it? if you can believe, there is nothing can hinder you from it; for the Lord hath in his Word given you as much encouragement as can be deſired, as I have formerly declared unto you; Chriſt is freely tendered and offered unto you, without any condition on your part, but faith; and therefore you are to cloſe with the promiſe, without looking on your ſelfe, and there imbrace Ieſus Chriſt, and remaine quiet and contented with him, and never queſtion whether you be in the favour of God, or no; for ſo long as you have Chriſt, you may be ſure of it, though you your ſelfe be a ſinner; for Chriſt is made unto you righteouſneſſe and holineſſe, and hath cloathed you with all his merits, and taken upon him all your infirmities, ſo that if any ſhould be condemned for them, it muſt needs be he who hath taken them upon him; but indeed he hath made ſatisfaction for them to the utmoſt, and therefore they ſhall never be imputed to you. Here then would I have you to abide, here would I have you to remain as long as poſſibly you can, againſt all oppoſitions and tentations of Sathan, by any means whatſoever. O happy man are you, if you thus continue in the faith, grounded and

John Careleſſe in a Letter to Willian Tymes.

Col. 1. 23.

setled, and be not moved away from the hope of the Gospel.

Neo. But Sir, suppose that hereafter I have
2 Cor. 13. 5 occasion to examine my selfe whether I be in the faith or no; What course must I take then to be resolved of that question or doubt?

Evan. Why, then you must look back and reflect upon your own heart, and consider
Dr. Preston of Faith. pag. 84. what actions have passed through there; for that is the next way to know whether you be in the faith or no: for indeed, this is the benefit that a reasonable soule hath, that it is able to return upon it selfe to see what it hath done, which the soule of a beast cannot doe. Consider then, I say, whether that the free and full promise of God in Christ hath been so cleared unto you, that you have seen a readinesse and willingnesse in Christ to receive you as his beloved Spouse; and then also, whether you have thereupon consented and resolved to take Christ, and to give up your selfe to him, as you know you have done.

Neoph. I, but Sir, suppose I should question whether I have done this truly, or no?

Evan. Why then you must consider whether faith did not bring love, humility, and peace into your heart, and whether it have not wrought in and by these graces, according as you have heard; the which if you find

in

in your selfe, then may you undoubtedly thereupon conclude, that you are in the faith.

Neoph. I, but Sir, if I should doe so, that were to make my graces and duties the ground of my faith, and so to turne aside to the covenant of works; Were it not?

Evan. Indeed, if you should conclude that God loves you in Christ, and will give you eternall happinesse for your graces and duties sake, and so make them the cause, that were indeed to make them the ground of your faith, and to put Christ out of place, and to turn aside to the covenant of works. But if because you see that faith, or Christ rather, hath brought such graces into your soule, and wrought by them, you doe believe that you have believed; this is neither to make them the ground of your faith, nor to put Christ out of place, nor yet to turne aside to the covenant of works; For these graces and duties being the daughters of faith, and the offspring of Christ, though they cannot at first produce or bring forth their mother, yet may they in time of need nourish her. Feare you not then in this case to conclude concerning your sinfull soule, as our Saviour himselfe did concerning the sinfull woman, *Luk.* 7. 47. *Wherefore I say unto thee, that thy many sins are forgiven thee, for thou lovest much.* *Goodwin Christ set forth, p. 23.*

Neoph. I, but Sir, suppose when I doe re-
flect upon my selfe, I doe not find that Chr
by faith hath brought these graces into m
soule, nor wrought by them, as you have sai
what must I doe then?

Evan. Why, in such a case as this, I wi
first tell you what you must not doe, and th
I will tell you what you must doe. First, yo
must not conclude that you have not the
graces at all, because you have them not i
such a measure as you desire. Secondly, yo
must not as it were constraine your heart, an
force your soule to put forth these graces in
to duties, to make them a ground to lay you
believing that you have believed upon, and s
forcibly to hasten your assurance before th
time, for that is to turne aside to the covena
of works, as *Abraham* did, who after he ha
long waited for the promised seed, (though
he was justified by believing the free pro-
mise) yet for the more speedy satisfying o
his faith, he turned aside to goe in unto *Ha-
gar*, who was a type of the covenant o
works. But the right way in this case to ge
assurance, is to goe to the word and promise
and leave off and cease a while to reason abou
the goodnesse of your faith, and set your hear
on work to believe, as if you had never ye
done it, saying in your heart, Well, suppos

Cotton, on the 13 qu.

Goodwin, Child light, p. 194.

y faith hath not been true hitherto, I will
w begin to endeavour after true faith, and
erefore, Lord, I will caſt my ſelfe upon thy
ercy afreſh. So that the true way to make
ar graces bring forth aſſuring fruites, is to
ter the root, that is, as *Luther* counſelleth
u, If you feele in your ſelfe any wavering
doubting, then exerciſe your faith, and
ſtle againſt doubting, and labour to attain
re ſtrength and aſſurance of faith.

On Galat. p.189.

Antin. But Sir, doe you ſtand ſo much up-
marks and ſignes? Surely, in my judge-
nt, a believer is not to regard them at all.

Evan. Yea indeed, I ſtand ſo much upon
rks and ſignes, that I ſay unto you with the
poſtle *John*, *In this the children of God are*
nifeſt, and the children of the Devill, Who-
ver doth not righteouſneſſe, is not of God.

1 *Joh.*3.10

, ſaith *Luther*, He that is truly baptized,
become a new man, and hath a new nature,
is endowed with new diſpoſitions, and
eth, liveth, ſpeaketh, and doth far other-
e then he was wont, or could doe before;
, ſaith *Tindall*, God worketh with his
nd, and in his word, and bringeth faith
o the hearts of his elect, and looſeth the
t from ſinne, and knitteth it to God, and
eth him power to doe that which was be-
e impoſſible for him to doe, and turneth

Choſ.Ser. p.142.

Par.wick. man. p.65, 66.

him

him into a new nature. And therefore, *Luther*, herein Works are to be extolled commended, in that they are fruits and s of faith; And therefore he that hath no

Ibid p.197. gard how he leadeth his life, that he may the mouths of all blamers and accusers, cleare himselfe before all, and testifie he hath lived, spoken, and done well; H say, is not yet a Christian. How then,

Par. wick. man. p.68. *Tindal*, dare any man think that Gods fa is on him, and Gods spirit within him, he feeleth not the working of his Spirit, himself disposed to any godly thing?

Antin. But yet, Sir, I am perswaded many a man deceives his own soule by marks and signes.

Evan. Indeed I must confesse, with

Discourse of true hap. p.35. On the heart, p.111 *Bolton*, and Mr. *Dyke*, that in these time Christianity, a Reprobate may make a gl ous profession of the Gospel, and perfo all outward duties and exercises of Relig and that, in outward appearance, with as g spirit and zeale as a true believer, yet he be made partaker of some measure of in illumination, and have a shadow of reg generation, there being no grace effectu wrought in the faithful, a resemblance tha of may not be found in the unregener And therefore I say, if any man pitch u

ſigne, without the thing ſignified, that is, pitch upon graces and duties, and con- aſſurance from thence, as they are in , and come from him, without having re- nce to Jeſus Chriſt as the roote and foun- of them, then are they deceitfull marks ſignes: but if he look upon them with rence to Jeſus Chriſt, then are they not itfull, but ſure evidences and demonſtra- of faith in Chriſt. And this he doth, n he looks upon his outward actions as ing from the inward actions of his mind, upon his inward acts, as flowing from the its of grace within him, and upon the ha- of grace within him, as flowing from his ication, and upon his juſtification, as ing from faith, and upon his faith, as n by, and imbracing Jeſus Chriſt. Thus, , when he reſts not till he come to Chriſt, arks and ſignes are not deceitfull.

Ant. I, but yet, Sir, they being as you ſelfe confeſſe, but uncertaine in them- s, I think it were beſt for a believer not e any regard to them at all.

Evan. Neighbour *Antinomiſta*, I will ſay re to you concerning this point, but That although we cannot truly ſay, white thing we ſee, is Snow; yet may uly ſay, every black thing we ſee, is not Snow.

Snow. Even ſo, though we cannot ſay that all graces and duties are evident ſignes of a true Chriſtian; yet we may truly ſay, if a man have no graces, neither performe duties, he is no true Chriſtian: and therefore I beſeech you look to your ſelfe. But how dos you, neighbour *Neophytus*, methinks you ſtill look ſomewhat heavily.

Neoph. Truly, Sir, I was thinking of the excellency of the grace of faith, and what I ſhould doe to obtain a great meaſure and degree of it, for I ſee that the more I have of it, the more holy, happy and comfortable life I ſhall live.

Evan. If you would obtain a greater meaſure and degree of it, then muſt you be carefully diligent in the uſe of all thoſe meanes that God hath ordained for that end, ſo that you muſt not onely exerciſe your faith that you have already, and wraſtle againſt doubting, as I told you before, but you muſt alſo be earneſt with God in prayer for the increaſe of it. For as much (ſaith *Luther*) as this gift is in the hands of God only, who beſtoweth it when and on whom he pleaſeth, thou muſt reſort unto him by prayer, and ſay with the Apoſtle, *Lord increaſe my faith*. And you muſt alſo heare the Word of God preached, for the Apoſtle ſaith, *Faith com-*

Choſ. See pag. 72.
Luke 17. 5
Hom. 10.
17.

meth

meth by hearing; and you must also reade the Word, and meditate upon the free and gracious promises of God in Jesus Christ. And lastly, you must receive the Sacrament as oft as conveniently you can.

Nom. Truly, Sir, now I like you well, in that you put him upon such duties as these, for you have so extolled and magnified faith only, that I had thought you had conceived these and all other good works to be needlesse, and uselesse.

Evan. Indeed I confesse that in the case of Justification I have endevoured to exclude the Law and the workes thereof, that is, as it is the Covenant of Workes, I have endevoured to set him, who is a beleever, free from it, and I think it was meet I should do so, for like as in that case, neither the Law, nor any works thereof is offered unto us, but Christ only, so nothing is required of us but faith only, whereby wee apprehend Christ, yea, and I do also confesse that in the case of sanctification, I have endevoured to exclude the Law from being a rule of life to him, as he is a beleever, and as the Law is the Covenant of Works, and have extolled and magnified faith, for that the Law, as it is the Covenant of Works, begets none but Bond servants, who can yeeld no other obedience to God,

Luther on Gal. pa. 79.

God, than that which they are forced & co
ſtrained unto, by fear of eternall puniſhme
or hope of eternall reward; whereas Faith b
gets Free-men, yea, ſons and daughters, w
do their duties to God, as to a Father, fre
and willingly without feare of hell, or ho
of heaven, (ſo far forth as they doe believ
only becauſe they would pleaſe their gracio
and loving Father; and this is that fa
Rom. 3. 31. which, as the Apoſtle ſaith, *makes not voi
the Law, but eſtabliſheth it.* And therefo
though I would not have him who is a b
liever, to doe the duties aforenamed, no b
yet any other work that appertaines to t
diſcharge of his duty either towards God o
man, as a ground to build his faith upon, y
would I have him to doe theſe, and all oth
ſuch like duties, as a meanes ordained of G
for the increaſe of his faith. In a word, le
Tit. 2. 8. him that hath believed in Chriſt, be *careful
to maintaine good works: theſe things ar
good and profitable to men.*

Nom. But Sir, would not you have a be
liever to performe good duties, and doe goo
works, in hope that God will reward him fo
them in heaven?

Evan. No indeed would I not.

Nom. Why Sir, I pray you doth not th
Scripture ſpeake of the *reward of the in
heritance*?

heritance? And is it not ſaid, that *Moſes had reſpect unto the recompence of reward?*

Evan. I, but man, you muſt conſider that there is a great deale of difference betwixt *reward*, in your common ſenſe, and *reward* in the Scripture ſenſe: for *reward*, in your common ſenſe, is that which is deſerved, which indeed ought rather to be called *hire*, or *wages*, than *reward*: But the *reward* which the Scripture ſpeaketh of, is rather that which is given freely, then of deſert: For the Scripture ſpeaketh as a father doth to his young ſon, Doe this or that, and then I will love thee; whereas we know that the father loveth the ſon firſt. So that I grant, a believer may have reſpect unto the recompence of reward, provided that he expect it of favour, and not of debt; not as the wages of a ſervant, but as the inheritance of a ſonne. *Tindal, par. wick. mam. p. 92.* *Ibid, p. 89.*

Nom. But Sir, though good works are not the cauſe of eternall happineſſe, yet they are the way thither, are they not?

Evan. Doth not Jeſus Chriſt himſelf ſay, *I am the way, the truth, and the life; no man commeth unto the Father, but by me.* Therefore ſaith the Apoſtle to the believing Coloſſians, *As ye have received Jeſus Chriſt* *Joh. 14. 6.* *Col. 2. 6.*

the

the Lord, ſo walk in him: that is, as you h
Eltan on the text. received him by faith, ſo goe on in your fa
and by his power walk in his cómandemen
For ſaith the ſame Apoſtle to the believing
Epheſ. 2. 10 pheſians, *We are his workmanſhip, created*
Chriſt Jeſus unto good works, which God h
ordained that we ſhould walk in them. So
good works, as I conceive, may rather be
led a believers walking in the way to eter
happines, than the way it ſelf: but howe
this we may aſſuredly conclude, that the
and ſubſtance both of the way, and walk
in the way, conſiſts in the receiving of Je
Chriſt truly by faith, and in yeelding obe
ence to his Law, according to the meaſure
that receiving.

Antin. Sir, there be two or three queſ
ons, which I had thought to have asked y
before, but was prevented, the which I wo
pray you now to anſwer, whereof the
is this; It ſeemes you hold that no belee
keepes the Law of God perfectly, where
on I deſire to know whether a belee
tranſgreſſing of the Law be ſin, or more p
ly, whether that a beleever may be truly
to commit ſin?

Evan. If a believer tranſgreſſe the L
then certainly he commits ſin, for *ſin*
1 *Joh.* 3. 4. *tranſgreſſion of the Law.*

Ant. But Sir, you know St. *Iohn* saith, *He that is born of God doth not commit sin.* 1 Joh. 3. 26.

Eva. Indeed he that is borne of God, that is to say, he that is by Faith married to, and ingrafted into Jesus Christ, and so become the Sonne of God, is by that meanes delivered (as you have heard) from the Law as it is the covenant of works, and so he cannot sinne against that Law, for where there is no Law there is no transgression; and if he sin not against that Law, then he sinneth not unto death; but yet every Believer transgresseth the ten Commandements, and so sinneth against the Law of Christ, though not against his will. Rom. 4. 15

Anti. And doth God see and behold the sinnes that a Believer commits think you? Heb. 4. 13.

Eva. Yea, there is no doubt of it, for the Scripture saith, *All things are naked and opened unto the eyes of him with whom we have to do.*

Anti. I but Sir, what say you to that Text in the book of *Numbers*, where it is said expressly, *He that is to say God, hath not seen iniquity in Jacob, neither hath he seene perverseness in Israel.* Num. 23. 21.

Eva. If you reade and consider the two former Verses, you shall finde that *Israel*, that is to say, the people of God, are pro-

nounc'd not to be under the curse of the law, but under the blessing of *Abraham*; that is to say, not under the covenant of works made with *Adam*, but under the covenant of grace made with *Abraham*: and in the verse which you have repeated, is contained the reason of it, to wit, because the Lord hath not beheld iniquity nor transgression in them: now when doth not the Lord behold it, but when it is forgiven and covered? and when is it forgiven and covered? but when it is not imputed; as both *David* and *Paul* do testifie, saying, *Blessed is the man whose iniquity is forgiven, and whose sinne is covered; blessed is the man to whom the Lord doth not impute sinne.* So that you see God's not seeing of sin, amounts to no more than his not imputing it to Believers, because he hath imputed it to Jesus Christ their surety, who hath fully satisfied for it.

Psa.32.1. Ro.4.7,8.

Anti. I but for all that I am sure *Luther* saith, they that put not their trust herein alone, that by the death of Christ alone their sinnes are taken away, and Gods eyes closed that he will not see their sinnes, must needs perish.

Psal. of degrees, p.220.

Evan. Surely *Luther* expounds himself when he saith, sinne is indeed alwayes in, and the godly do feele it, but it is cov-

On Gal, p.66.

and is not imputed unto us of God for
Christ's sake, whom becauſe we
doe apprehend by Faith, all our ſinnes are
now no ſinnes; we doe therefore make this
definition of a Chriſtian, That a Chriſtian
is not he which hath no ſinne, but he to
whom God imputeth not his ſinne. But
what can you deſire more concerning this
then Maſter *Ward* grants you ſaying,
What if an All-ſeeing God, he ſees Life of
our violation of his Law, and knowes bet- faith, p. 58.
ter then our owne conſciences every pee-
vish act of ours, in thought, word, and
deed: what if God looke upon the hand-
writing againſt us? doth he not ſee the Bils
cancelled with the precious blood of this
Lamb, and our ſurety, which for matter of
guilt, defilement, and puniſhment, is all-
ſufficient to expunge, cover, nullifie, and
wash, and wholly to take away our ſinnes,
ſuch ſort as ſee neither ſees, will ſee,
can ſee them as ſinnes and debts bea-
ring action againſt us, obliging us to any
thing, no more then the Creditor, who
though he ſees the items in his Book, and
knowes what debts have been, yet hee
ſees them croſſed and cleared, and what-
ever needs the Debtor take for ſuch

Mar. But Sir, what say you to that Text, *Cant.* 4. 7. where Christ speaking concerning his Church saith, *Behold thou art all fair my Love, and there is no spot in thee.*

Eras. I say you are not to understand that Text, as though Christ did not see or behold spots and blemishes in his Spouse; but you are to conceive that his love is so fervent towards her, that she is as beautiful and as amiable in his sight, as if she had no other spot nor blemish at all; for love covereth all sinnes. Prov. 10. 12.

Mar. And did you believe that God is angry with Believers for their sins?

Eras. Yea undoubtedly do I; for was not Moses a Believer, and yet the Scripture saith that God was angry with him for smiting the Rock twice, when God commanded him to smite it but once. Num. 20. 10. Deut. 1. 37. 1 King. 11. 9. And was not Solomon a Believer, and yet the Scripture saith that God was angry with Solomon, *Because his heart was turned from the Lord God of Israel.* And doth not David say, *Psal. 106. 40. The people sinned, whoring after their own inventions, therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.*

Mar. I but Sir, these persons whom you have mentioned, lived in the time of

Old Testament, and therefore though they were Believers, yet were they under the Law, but now Believers are under grace.

Evan. Doe you think they were under the Law as it is the covenant of works?

Aust. Yea indeed I think they were.

Evan. Then are you much deceived; for if you remember, we have already proved, that Believers that lived in the time of the Old Testament, were not under the Law as it is the covenant of workes, but were as much delivered from it, and under the covenant of grace for the substance of it, as Believers are now in the time of the New Testament; though I am perswaded not of them, if any such there did so clearly see it, as Believers do now in the time of the New Testament, and therefore wherefore doth God so angrily with Believers now for their sinnes, as he doth them, and therefore have grace, *whereby we may serve God acceptably, with reverence and godly* Heb. 12. 28,29. *feare, for our God is a consuming fire:* and *if ye call on the Father, who without respect of persons judgeth according to every mans worke, passe the time of your sojourning* 1 Pet. 1. 17 *here in feare.* But for all that I alledge the Lord Jesus saith, *My yoke is easie, and my burden is not heavie.*

Why now you your selfe have
longed a text of Scripture which doth pro
that Believers in the time of the Old Tes
ment were under the covenant of grace
for the word [anger] in this place, in
Originall is rendred, burning in fiery wra
which the last translation very fitly cals it
which teacheth what kinde of anger w
not in God towards his people then, to
burning or consuming wrath, or the
of an enemy to destroy; for this wrath
reserved for his enemies who were not
people under the covenant of grace, as
may see afterwards in the verses follow
but the same Chapter: but yet I say
they do abide therein and is not in God
fatherly anger towards Believers, w
they break his Law, the which he
then doth not expresse towards th
by the effects thereof, to wit, fatherly
chastisements.

Heb. 12. 29.

Why then Sir it seemeth
also hold, that God doth afflict his
people who are true Believers for
sinnes.

Yea indeed do I, for it is w
concerning the seed and children of J
Christ, who I am sure you will say are
lievers, If they forsake my [illegible]

Gerie against D. Crisp.

in my judgements, then will I visit their transgressions with the rod, and their iniquities with stripes. Psal. 89. 30

Anti. But Sir, you still bring your testimonies for the proof of these things out of the Old Testament, and that I do not approve of.

Evan. If you do not approve of the Old Testament, then why have you alleaged places out of it to prove the contrary; but I would have you know, that the point in hand, may as well be proved by testimonies out of the new Testament, as out of the old: for doth not the Apostle say concerning Believers, *For this cause*, that is to say, for your disorderly comming to the Sacrament, and your unworthy receiving of it, *many are weake and sickly amongst you, and many sleepe.* 1 Cor. 11. 30

Anti. But Sir, I suppose the Apostle in that place doth not meane Believers but unbelievers.

Evan. If you please but to consider the next verse after saying one, you shall see that the Apostle puts it out of question, saying, *But when we are judged we are chastened of the Lord, that wee should not bee condemned with the world*; and doth not the Apostle *Peter*, 1 Pet. 4. 17. witnesse as much,

1 Pet. 4. 17 when he saith, *the time is come, that judgment must begin at the house of God.*

Anti. But yet I cannot be perswaded that the sinnes of Believers are the cause of their afflictions.

Evan. If I cannot perswade you, I pray you let Mr. *Eaton* perswade you, when he saith, if there were not such a cause as sin is, there should be no such effects produced as afflictions are. *Henry comb. p. 127.*

Anti. But Sir, how can sin be the cause when Jesus Christ hath made a full and perfect satisfaction for them all, and when for his sake they are all of them freely and fully pardoned, as you your selfe have sufficiently proved.

Evan. I pray you consider that when I say and affirme that Believers are chastned because of their sinnes, my meaning is not because Gods justice is not fully satisfied, but because Believers are not fully sanctified, nor yet because the sinnes of Believers are not fully pardoned, but because their sinnes are not fully purged: for afflictions by Gods blessing are made especiall meanes to purge out that sinfull corruption which is left in the nature of Believers, and therefore are they in Scripture most aptly compared to Medicines, for so they are indeed to all Gods *Culverwel of faith. p. 26, 30, 31.*

children

ildren made soveraigne Medicines to cure
their spirituall diseases: hence it is said,
They shall be purified, made white, and try- Dan. 11. 35
So the Prophet *Isay* setting forth Gods
ferent dealing with his beloved above
er wicked enemies, in their affections,
des this, in vers. 9. *By this therefore shall* Isa. 27. 9.
the iniquity of Jacob be purged; and this is
the fruit, even the taking away of his sin:
saith *Luther*, we are not yet perfectly On Gal.
teous, but whilest we remaine in this p. 66.
sin dwelleth still in the flesh, and this
mark of sinne God purgeth; therefore Chos. Ser.
en God hath remitted sins and received p. 156.
n into the bosome of grace, then doth he
on him all kinde of affections, and doth
re him and renew him from day to day.
d to this purpose *Tindall* sweetly saith, Obedient
we looke on the Flesh and into the Law, christ. man
re is no man so perfect that is not found p. 120.
nner, nor no man so pure, that hath not
d to be purged; with whom also agreeth
fellow Martyr, *John Frith*, who wri- In his
g of the Crosse, saith, This is Gods rod or Works,
urge, wherewith he scourgeth every son p. 5.
om he receiveth, that he may remember
Law, and mortifie the old-*Adam* and
nly lust, which else would wax so rebel-
s, that it would subdue us; and so the
Crosse

Crosse is a medicine to heal our infirmity and to subdue our Rebellious members.

Ant. Indeed Sir these things are somewhat strange to me, and yet I cannot say what to say more against them then I have said, and therefore I will rest satisfied and trouble you no more about them.

Nom. And truely Sir I must needs confesse that you have also given me good satisfaction in divers points this day, the which I desire to be thankfull. But friend *Antinomista* shall we now take our leave of Mr. *Evangelista*, and be walking towards home.

Neop. Nay, I beseech you go not yet, I have a few more questions to aske *Evangelista*, and therefore I pray you stay till I have done, and let us go altogether.

Evan. What be they neighbour *Neoptus*? I pray you let me know.

Neo. Sir the first is this, whether you would not have me for time to come, to use my utmost indeavour to yeeld obedience to all Gods Commandements.

Evan. Yea indeed I do exhort you in the Name and feare of God, and *I do beseech you by the mercies of God, that you present your body a living sacrifice holy and acceptable*

Rom. 12. 1.

able to God, which is your reasonable ser-
vice: in plain terms, I would intreat you
to use all means to know the mind and will
of God revealed in his Word concerning
your duty either towards God or Man, ei-
ther touching, doing, or suffering, and to
be subject to the same as much as possible
you may; but yet beware that your obedi-
ence be not yeilded unto God as standing in
relation to you out of Christ, for then your
obedience will be to the law as it is the law
of works; but let all your obedience be in
subjection to the minde and will of Jesus
Christ, only because the Law of Christ
commands it: think not then to say in your
heart, I will doe this good or avoide this
evill, or suffer this affliction patiently, be-
cause if I doe so God will give me eternall
life, or if I do not so I shall have eternall
death; but rather say, my good GOD
and CHRIST hath given mee eternall
life, and hath delivered mee from eternall
death freely, and therefore I will doe this
which he commands, and avoide this
which he forbids, and patiently suffer
that which hee inflicts freely; conclude
this for a certaine truth, after that a Be-
liever is by CHRIST delivered from the
Covenant of works, God never requires any
obe-

Heb. 11. 9

Luther Col. Sec. p. 99. 100. 101.

obedience of him by vertue of the Law
it is the Law of works, but onely as
the Law of Christ; this is most certain,
out of Christ never speaks a word to a be
ver, and in Christ he never speaks a w
upon the termes of the Covenant
Works: no, he hath given every beli
a full releas and discharge from
Covenant, and that not onely from
condemning power of it, but also
the commanding power of it, for
Heb.12.9. the Apostle to beleevers, *We are not eve*
ry found by a Tyrannie, and so the voy
words; wherefore if ever hereafter
shall hear the voyce of the Law spea
to you, upon the termes of the Cove
of works; and saying, Good Works
be done, and the Commandements in
kept, if thou wilt obtain salvation: then
Luthers Chol. Ser. p.99.100. 101. swer you, and say; I am already saved
fore thou camest, therefore I have no
of thy presence, for in Christ I have
things at once, neither need I any
more, which is necessary to Salvation,
my righteousnesse, my treasure, and
work; wherefore O Law, I will
thee and cast thee off, seeing thou co
to me upon such termes as these; and
fore I say unto thee be gone: And if it

...be gone then thrust it out by force.

...But if it come unto you and say, *This is a faithfull saying, that they which have believed in God ought to be carefull to maintain good works; these things are good and profitable unto men*: then say you, I willingly do good works and go forwards as much as I am able, for the time I have to live among men; but yet by way of commanding me to do them, I will neither be afraid to hear *Moses* nor none else but Christ alone; thus I pray you to be carefull to do all in obedience to Christ, and to the end that you may please him. Tit. 3. 8.

Neo. But yet Sir it seems, though I do what I can, I shall never be able to yeeld perfect obedience to the Law of the ten Commandements.

Even. No indeed you shall never attain hereunto, whilst you abide in this life.

Neo. And shall I not need to fear hell and damnation when I do transgresse.

Even. O no, by no means, for though you do transgresse the ten Commandements, yet you being a beleever, you do not transgresse the Covenant of works, God hath delivered you that bond in, and utterly cancelled it, (and therefore to speak with reverence) as God cannot in Justice require

require any obedience by vertue of that C
venant, so can he not in Justice punish
disobedience by vertue of it: no, he can
give a believer an angry word, no nor
angry look, no nor so much as once thre
ten him by vertue of that Covenant:
therefore though you have many we
nesses and infirmities, and through the
mainder of corruption you be forced
constrained full sore against your wi
sometimes to transgresse; and though y
thereupon hear such a voyce as this, *Cu*
is every one that continueth not in all th
which are written in the book of the Law
do them: nay, though you do thereup
hear the voyce of *thunder and a fearf*
noyse; nay, though you see *blackneſſe a*
darkneſſe and tempeſt; that is to say, thou
Isa. 58. 1. you hear us that are preachers, accordi
to the command of God *lift up our vo*
like a trumpet, and threaten hell and da
nation to sinners and transgressors of
Law; yet are you not to think that th
words are spoken to you: no, no, *There*
Rom. 8. 1. *no condemnation to them that are in Chr*
Jesus, believe it unto your self
God never threatens eternall death
any man, after that once he hath gi
him eternall life, fear not then eve
nay

damnation because of your sins that
shall commit hereafter, for Christ
taken them so upon him, that
ny be damned for them it must needs
be.

Neo. Why then Sir it seems I shall
ther have need to humble my self for
y sinnes, nor confesse them, nor crave
don for them, nor yet to sorrow or
ve for them.

Evan. No indeed you shall not neede to
any of these for your sinnes, as con-
ning them to be a transgression of the
w, as it is the Covenant of Works, and
binding you over to eternall damna-
; for in that sense, though your
es were ten thousand times as many
they are, or ever shall be, God nei-
sees them, not is angry with you,
ther will hee punish you at all for
m. 1 Cor. 13. 5.

But yet you are ever to bee mindfull
this, that so often as you transgresse
ten Commandements either in deare
, you sinne against the law of
, and in that sense God
them, and is angry with you for
committing of them, and will whip
, and afflict you for them, with
tempo-

temporall afflictions, the which indeed is the penalty of the Law of Christ, that if you sin you shall be as sure of temporall afflictions for the breach of Law of Christ, as an unbeleever shall sure of eternall damnation for the breach the Law of works: and therefore whatever you do say way transgresse the Law Christ; O go unto your Father and humble your soul, and confesse your sins, crave pardon for them for Christs sake, yea, and sorrow, and grieve, and mourn for that you have thereby offended so tious a God, and so mercifull a Father especially when hee doth expresse his fatherly anger against you for them in his affliction. What, did I say you must do this? nay, let me shew you a more excellent way. And that is so far forth as you do beleeve in Christ, you will do so; for the love wherewith Christ (or God in Christ) hath loved you, and which by faith is apprehended of you, will cause you to love God. *Because he hath loved you first*, 1 Joh. 4. 19. this love will constrain you to do so (according to that of the Apostle, *The love of Christ constraineth us*) that is, it will cause you to do so: whether you will or no, you cannot chuse but do it; I tell you, and

2 Cor. 12. 31

1 Joh. 4. 19.

2 Cor. 5. 14

Dr. Preston of Love. p. 29.

swerably as the love of Christ is in the
art of any man, it is such a strong impul-
on, that it carries him on to serve & please
e Lord in all things; for as a mans love is
God, so is his love to his will and com-
nds; and as his love is to them, so is his
light in them: and hence it is that Christ
mselfe saith, *If ye love me, keepe my Com-* Joh.14.15
ndements*; yea, and hence it is that the
leving soul saith, *I delight to do thy will* Psa.4.8.
my God, yea, thy law is within my heart.*
nd in case such a soule be tempted to break
ods Commandements, it will say with
seph, *How can I doe this great wickednesse,* Gen.39.9
d so sin against God?* How can I do that
hich I know will displease so gracious a
ther, and so mercifull a Saviour? no, I
ll not do it, no I cannot do it. And in case
t such a soule through the weaknesse of
h and strength of temptation, be at any
e (full sore against its will) overcome,
will go unto its Father, with the Prodi- Luk.15.21
l, & make humble confession thereof un-
him; and with *Daniel*, beseech him to Dan.9.27
w mercy for the Lord Christs sake: and
case it be needfull that such a soule be un- 1 Pet.1.6.
the chastising hand of God, it will ac- Levit.26.
of the punishment, & will with *Ephra-* 43.
im smite upon its thigh, and be ashamed, yea,

even confounded, because it doth bear the reproach of its youth; and if the LORD CHRIST turne to such a soule and look upon it, O then it will with *Peter* go out and weepe bitterly. Oh what a grief and sorrow it is to such a soule, that it cannot keepe Gods Commandements perfectly, and submit to his will in all conditions with patience; and this is true Evangelicall mourning, and this is the true childe-like lamenting, this is that godly sorrow, which as the Apostle saith 2 *Corinthians* chap. 7. verse 10. *worketh repentance unto salvation, not to be repented of.*

Luk. 20. 61, 62.

2 Cor. 7. 10.

Neo. O Sir, what a happy man were I if I had but such a disposition towards CHRIST as you have now described? Oh how truly did the Apostle speak, when he said, *Faith worketh by love.* But Sir, doth it as well work by love towards Man as towards God?

Evan. Yea indeed: for answerably as any man truly loves Christ, he loves Man for Christs sake; for this commandement have we from him (saith the beloved living Disciple) *that hee who loveth God should love his Brother also*: and so forth as any man truly loveth another,

1 Joh. 4. 21.

will be ready and willing to doe him any good hee can, and unwilling to doe him any hurt at all; and therefore the Apostle comprehendeth all the duties of the second Table of the Law in this saying, *Thou shalt love thy Neighbour as thy selfe*: for love worketh not ill to his Neighbour, therefore is love the fulfilling of the Law. O that Husband, Parent, or Master, whom the love of Christ constraines to love his Wife, Childe, or Servant; answerably as it doth so, he doth his duty to them freely and willingly, without any commandement or compulsion at all from without; and so doth that Wife, Childe, or Servant, whom the love of CHRIST constraines to love, either Husband, Parent, or Master: O what a willing and sweet obedience and subjection doth that Wife or Childe yeild, whom the love of Christ constraines to do it: and O what chearfull and faithfull service doth that servant do his Master, whom the love of Christ constraines; such an one will neither be lasie nor eye-servant. And without all controversie he is the truest and faithfullest subject to his Prince, that hath the most of the love of Christ shed abroad in his heart. And so is hee the best Prince to his Sub-

Rom. 13. 9. 10.

subjects that hath so: The Lord make it to be bound in the heart of our king, *Amen*. To conclude, he is the best neighbour and the best friend, that is best qualified with the love of Christ.

Neo. Why then sir it seemeth to me that all disobedience, all wants and defects in duty betwixt man and man, proceeds from want of faith working by love.

Evan. Tis true indeed, it proceeds either from the want of these graces, or from the weakness of them; for if any man could believe perfectly, and so love perfectly, he would do his duty both towards God and towards man perfectly, and therefore when our Lord Jesus Christ was asked, *which was the first and great Commandement in the law*, he said, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy minde; this, saith he, is the first & greatest Commandement*; and the second is like unto it, *Thou shalt love thy neighbour as thy self*: on these two Commandements hange all the law and the Prophets: so that this is a certain truth, That whosoever believes truely and so loves truely, he keeps all the Commandements perfectly (in regard of parts, though not in regard of degrees) for he loves all the Commandements

Mat. 22. 36. 37. 38. 39. 40.

and

and his heart consents to them, and it is his grief that he cannot perfectly fulfill them, so that he keeps them all habitually, though he breaks them all actually; and surely for this cause it is said that *Zacharias* and *Elizabeth*, did walk in all the Ordinances of the Lord blameleſſe. Luke 1. 6.

Neo. Then ſir it ſeemeth that ſo far forth as any man beleeves and ſo loves God, and man for Gods ſake, he hath no need of the Law.

Eran. Tis true indeed, for ſo far forth as any man beleeves the Spirit of Chriſt is received, which Spirit writes the lively Law of love in his heart, and ſo he yeelds obedience to the Law freely, and of his own accord, without the co-action or compulſion of the Law: and therefore becauſe a beleever takes his denomination, not from the greater part, but from the better part, though he have more corruption then grace in him, yet in Scripture phraſe, he is called a righteous man: and hence it is that the Apoſtle ſaith, *That the Law is not made for a righteous man, and that againſt ſuch there is no Law.* 1 Tim. 1. 9. Gal. 5. 23.

Neo. Well Sir, I ſtill ſee more clearly, that all depends upon faith, all conſiſts in beleeving, and that not onely in the caſe of

justification, but also in the case of sanctification.

Ephes. 3. 14. Isa. 26. 12.

Evan. 'Tis very true, for when Christ comes and dwels in the heart by faith, according to the measure of faith, he works all a Believers workes in him, and that by executing his Propheticall, Priestly, and Kingly office in him.

Neo. Sir, I have formerly heard of this three-fold office of CHRIST, but surely I never as yet understood what it meant, and therefore, I beseech you, let me heare more of it; and first tell me how he executes his Propheticall Office in a Believer.

Evan. Why this hee doth in teaching him, and in revealing unto him, that there was a covenant made between God his Father and all mankinde, and that it was an equall covenant; and that therefore Gods justice must needs enter upon the breach of it; and that all mankinde for that cause were liable to eternall damnation: so that if God should have condemned all mankinde, yet it had been but the sentence of a just and equall Judge, seeking rather the execution of justice, then mans ruine and destruction; and this he inables him to take home and apply particularly to himselfe, and so convinceth him of sinne; and then hee reveleth

leth unto him the covenant of grace, made with *Abraham* and all his believing seed; and openeth his heart to receive it; not as a man taketh an Object or a Theologicall point, which tendeth onely to discourse, but as an habituall and practicall point; so that the Believer receives it into his heart, and applyes it to himselfe, and layes his eternall state upon it, and so sets to his Seal, that God is true; and this Christ doth by the means of the faith of the Gospell; and thus Christ executes his Prophetickall Office in the heart of a Believer. Phil. 1. 27

Neo. And how doth he execute his Priestly office there?

Evan. Why this he doth by giving himselfe to be a Believer, as that only absolute, and perfect sacrifice for his sinnes, and by joyning himselfe unto him by his Spirit, and by joyning the Believer to himself by faith, and by inabling him to goe in him as the Father in prayer, and there to meet the Father and present him with Christ himself, as with a sacrifice without spot or blemish; and this would I have you to take notice of & labour to put in practice at all times, when you go to prayer, you are to go immediately to God the Father in Christ; you must not pitch your prayers upon Christ, and terminate

them there, as if he were to take them a
present them to the Father; but the very p
senting-place of your prayers must be G
himself in Christ; so that you are to goe
the King of Heaven himselfe, and prese
your petitions to him, and speak to him; n
as to an angry Judge, but as to a pacifie
loving, and mercifull Father, that is as wi
ling and ready to grant, as you are to ask.

Neo. But Sir, is not Christ called our A
vocate, that pleades our cause for us?

Evan. Tis true indeed, Christ is a Beli
vers Advocate; but yet I do admonish yo
to beware of conceiving him to be to you
an Advocate that pleadeth your cause, & n
his own; but you must conceive of him
of one that hath right & interest in the cau
for he is your Head and Husband, and ther
fore the businesse that he intercedes for,
the cause that he pleads, is his own busines
and his own cause: in a word, you are t
conceive the union betwixt Christ and yo
to be such a neer union, that when you spe
in prayer, Christ speaks in you, and whe
Christ intercedes, you speak in him: an
therefore beware you forget not Chri
when you go unto the Father, either fo
the subduing of any corruption, or the r
movall of any judgement either upon you

self

or others, or for the obtaining of any
ing whatsoever; you are not to think,
if you joyne with your prayers, fasting,
ping, and afflicting of your selfe, that
so doing, you shall prevaile with God
heare you and grant your petitions; no,
you must take Christ and his sufferings,
present the Father there with your eye,
minde, and all your confidence must be
ein; and in that be as confident as pos-
you can; yea, expostulate the matter
God the Father, and say, Loe here is
erson that hath paid the debt, and dis-
ged the bond for all my sinnes; and
fore O Father, now it standeth with
justice both to forgive them, and rid my
of them; yea, both of the guilt and filth
em; and by this you may see how Christ
tes his Priestly office in the heart of a
ver.

. And how doth he execute his King-
ice.

. Christ executes his Kingly office in
art of a Believer, by pulling downe
ooting out all that withstand his go-
ment there; and by writing his Law
: for when our Father *Adam* transf- Luke 11.
d, he forsook God, and took the De- 20, 21.
r his Lord and King: so that every

mothers

mothers child is by nature under the
vernment of Sathan, and he rules
them: But when Christ comes to
in any of their hearts by faith, accor
to the measure of faith he dispos
him, and seats himself in the heart:
as a Captain doth enable the soul to ga
its forces and powers, and to unite th
together to resist and withstand all its
Christs enemies, and to set it self in go
earnest against them; and especially ag
the principall enemie, and that which
most oppose Christ, so that whatso
lust or corruption that is in a beleevers
as most predominate, he taketh that
his minde, and hath most reveng
thoughts against it, and upon all occa
complaines against it, and desires
thing more then power, wholly to
quish and overcome it, because it
withstands the government of Ch
wherefore I beseech you whensoever
feel any strong corruption in your sou
steem it as a traitor against Christ your
and use all means to draw it before his j
ment seat, and there call for justic
gainst it; saying, O Lord Jesus Ch
here is a Rebell and a Traytor that
withstand thy Government in me: wh

e I pray thee come and execute thy
gly Office in me, and ſubdue it; yea,
quiſh and overcome it: The which if
u do, you ſhall finde that Chriſt will
y unto you as he did unto the Centu-
n, *Go thy way, and as thou haſt, be-*
ved ſo be it done unto thee: Mat. chap. 8. Mat. 8. 13.
ſe 13.

Neo. Sir at this time I will ſay no more
o you; but that it was a happy hour
erein I came to you, and a happy
nference that we have had together;
dy Sir, I never knew Chriſt before
is day: O what cauſe have I to thank
d for my comming hither, and you my
o friends as a means of it: And Sir
your paines that you have taken with
, I pray the Lord to recompence into
ur boſome an hundred fold, and ſo be-
ching you to pray the Lord to increaſe
y faith; I humbly take my leave of you,
ying the God of Love and Peace to be
ith you.

Anti. And truely Sir, I am now fully
nvinced, that I have gone out of the right
y to heaven; for indeed I have not had
ard to lead a holy life, but have too much
jected the Law, and the works therof, but
d-willing I will be more carefull to ob-

ſerve

serve her hereafter, and I beseech you
for me, that the Lord would enable
to do; and so the God of love and
be with you.

Anti. And truely sir, I cannot deny
that as he hath been in an extream one
so have I been another way; the Lord
that we may meet in that middle
which you have plainly chalked out
us, and walk on therein, for certainly
is the onely true way to heaven; and so
Lord be with you sir, and blesse you.

Eva. The Lord be with you all, and
you all, and enable you to grow in
and in the knowledge of our Lord and
viour Jesus Christ, *Amen.*

Neop. I beseech you sir, now at our
parting, seeing that as it seemeth we
through the mercy of God by your
come to be all of one heart, tell us
is the true harbour or haven of the
Anchorage, that so we may all of us
abide quietly.

Evan. The onely true haven or
brough of mans heart is God, and
thing under God, nor nothing be
God, nor any thing joyned with
but purely God, nakedly revealing
therly face in Christ, unto the bel

l, uniting himself unto it, and it unto
, in pure act of hyperbolicall, and in-
dible Communion; which bringeth
e into mans heart, arising from the
d of peace, not onely witnessing a
nciliation between God and the soul,
so aquitting it from all guilt and pu-
ment of sinne, but also filling the empt-
ie of the soul, with true fulnesse in the
esse of God; so that the restlesse long-
of the minde, which did before cause
ietnesse and disorder, both in the vi-
y of mentall projects, and also in the
all and beastly exercises of the corpo-
and externall members is satisfied and
y quieted; this is such a peace to the
ure in the Creator, that where it is
lished, neither sinne nor Sathan can di-
e it totally and finally: neither can law
conscience, hell nor grave, quite di-
uish it; how much lesse can the losses
crosses of this world, the increase of
gdome can adde nothing to it, all the
works we can do cannot augment it,
humane infirmities and frailties cannot
shall not extinguish it; for it is the Lord
that gives it, who is that infiniteness
the soul desireth, for this we are to
, that the desires of mans soul are

infinite

infinite and endleſſe, according to
goodneſſe which it once loſt in
God: And hence it is that all creatures
unable to give it any ſtable content
becauſe comprehenſible things are of
nite condition; God onely can accom
this reſt becauſe he is a Spirit, and the
moſt fit for the ſoul of man, which
ſpirit to caſt Anchor in, all other
are too ſhallow for the ſhip of
ſoul to ride in, the ſoul cannot com
nicate with any corporiall thing, but
ly with God who is a Spirit and ſo
to fill it with his preſence, and quiet
reſtleſneſſe thereof; therefore once a
to conclude, I do exort you all to la
to be better acquainted with this
bour for your ſouls, and ſet not
your reſt till you be certainly arived in
God of Peace, in being made one
him in experimentall acquaintance thr
Jeſus Chriſt; and truely when you
once attained to it, you will finde
ſweet and heavenly fruits followi
peace in God, and joy in the holy G
yea, and peace with man, and content
conditions, nothing can come a mi
you. O happy and thrice happy i
ſoul that finds this reſt; the which tha

ls may all do; The God of Peace, that
ught again from the dead *our Lord Jesus*
great shepherd of the sheep, *through* Heb. 13.
blood of the everlasting Covenant, *make* 20,21.
perfect in every good work, *to do his*
working in you that which is well
ing in his sight, through Jesus Christ
whom be glory for ever and ever,
men.

FINIS.

infinite and endleſſe, according to
goodneſſe which it once loſt in
God: And hence it is that all creatures
unable to give it any ſtable content
becauſe comprehenſible things are of
nite condition; God onely can accom
this reſt becauſe he is a Spirit, and the
moſt fit for the ſoul of man, which
ſpirit to caſt Anchor in, all other
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